THE

PROTESTANT CONFEDERATE

AND

MIRROR OF TRUTH,

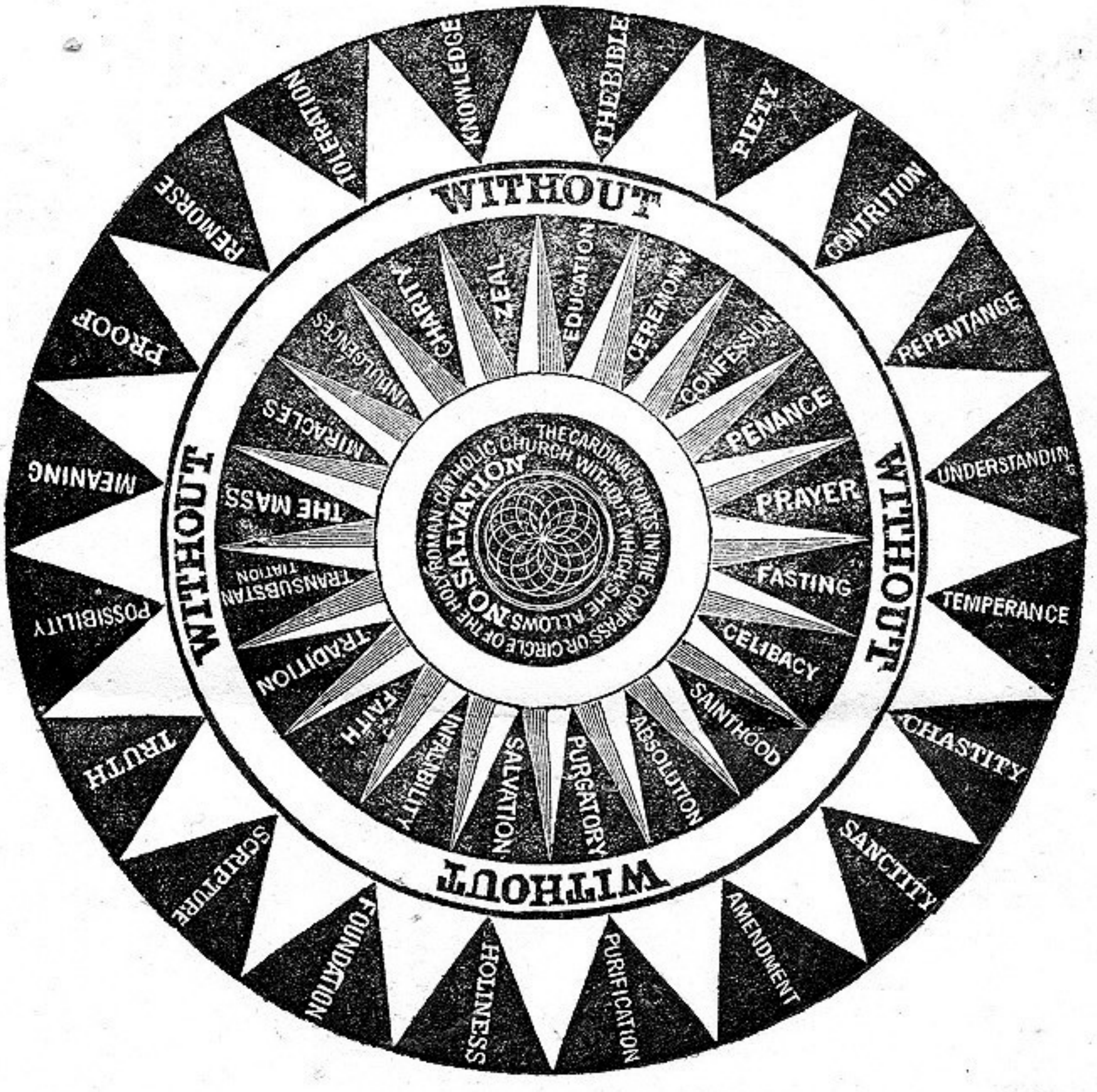
OR THE

WORD OF GOD

AGAINST

PAPAL ERRORS.

COMPLETE IN XXXI WEEKLY NUMBERS.



NO PEACE WITH ROME.

DUBLIN:

JOHN OUSELEY BONSALL, 133, STEPHEN'S-GREEN.

MDCCCXXXVI.

THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. I. "NO POPERY." Vol. I.

INTRODUCTION.

To state the origin of our work will be enough to explain its character and object. On the fourth day of October last the Protestants of the empire were almost unanimous in commemorating, by special religious service, the first distinct burst of reformation from Popery, *the publication of* THE WHOLE BIBLE *in English on October 4th*, 1535. As a practical memorial of the auspiciou event, a society was founded in Dublin,—constituted principally of the middle classes,—embracing in its prospectus what the founders designate "the something yet wanting" among the Protestants—"practical, universal, permanent; a machinery that, once set in motion, will have a self-operating power, be comprehensive and simultaneous in its action, and not liable to be impeded by the casualties of change in the executive or experiment in the legislative departments of the state; such a combination of the higher and inferior orders of Protestants as may call into exercise the best affections of our nature—SYMPATHY and GRATITUDE." The details of its system,—which, with the prospectus itself, h
sent to us for review, and shall have our special
early day,—includes "the periodical publica
defence of Protestantism, and th
by loan funds, benefit associ
and registration offices
tradesmen, who are perse
generally pursued by th
Not to anticipate a specia
add, the committees of "
in active and efficient op
&c. does business every F
1, Hawkins-street, that f
attends daily at No. 16, D
the countenance of the we
for the general purposes
lished in the local habit
Confederate," who will re
bottom of the last page.

PRIEST MAG

"Answer a fool according to his folly, lest

During the present Lent,
has been kept alive by a cha

Father Maguire, to "any Protestant," to meet him in controversy upon the points at issue between the Popish and Reformed communities. It will be remembered, that a similar proposal was made by this person during his discourses at Westland row, chapel, in the Lent Lectures of 1835; which was taken up by the Rev. J. B. M'Crea, of Ebenezer, and advertised in the newspapers, without any further notice of the matter by the reverend gladiator. Determined that the boasting Philistine should have no plea of ignorance for declining to meet a man from the camp of Israel, Mr. M'Crea, it appears, wrote a letter to the champion, of which No. I. subjoined is a copy; and in which, every person of common sense and politeness will acknowledge, there is nothing unworthy of a gentleman, a scholar, or a Christian minister. In what manner Mr. Maguire acted in reference to the correspondence of his own inviting, will be learned from the Rev. Mr. M'Crea's letter No. II.; which, we sincerely trust, will either lead to a fair and impartial discussion between the Preacher and the Priest, or open the eyes of the Roman Catholics to the silly vaporings of the latter, and to the dreadful consequences of clinging to a system which shrinks from the light of truth and the glance of reason:—

I.

Gortnasheelah, February 26, 1836.

END SIR—Having been apprised by more than one cor-
t you have lately "challenged ME, "or any Pro-
efore Wednesday next, the *right road*
hus obtruding myself upon your
have made such announce-
u on Tuesday or Wednes-
int, to discuss that simple
lling, meantime, to confer
on the particulars.
rvant in Christ Jesus,
J. B. M'CREA,
nezer Church, D'Olier-street.

ar answer, if convenient, on
J. B. M'C.

Gortnasheelah, March 4, 1836.

t I wrote to you a letter,
o your address at Clarendon
I proposed to accept a chal-
you more than once since the
estant who would undertake to
o heaven." To that letter, in
eing any thing discourteous, I

was surprised at receiving no answer, until informed by one who heard your discourse on Wednesday evening of the allusions you were led to make to its author and contents. How far those remarks were indicative of your moral fitness for re[illegible] controversy,—the sincerity of your motives, the charity of your spirit, the candor of your professions, the extent of your information, and the veracity of your testimony, I shall, after having stated your reported observations upon Wednesday, and one or two facts in reference to them, leave to the judgment of those who are accustomed to hear your periodical trumpetings in the metropolis. I must premise that the correspondence upon my part was called for by your own vaunting, of which I have been myself an auditor in the Popish mass-house at Westland row—not to say that it was required by the prominent part which, every man in Dublin knows, I have for a long time taken in the vindication of the gospel of Christ against the heresy of Rome.

Your alleged notice of my letter was as follows:—"I have received a letter from a person *I do not know*, his name is M'Crea; stating that he will meet me on the subject of the right road to heaven, in answer to a challenge conveyed to him by a person of this congregation. I will, therefore, answer HIS letter *to this congregation*, by *telling* HIM, that if he will bring a certificate from the Archbishop of Dublin, that he is a qualified clergyman, I will meet him, and promise him a fair hearing, and will answer that no person shall interrupt him. But as I told you, my brethren, I do not know him; I am told *he is an Unitarian*, if so, he is not a believer in the divinity of Christ, and has no creed worth my notice—I do not wish to use an abrupt expression. The English clergymen are gentlemen of education, have characters to maintain, and family connections, and are generally men of honor. Such are the men I wish to meet, and not a * * * * * But if M'Crea will send me in writing his objections, I will read them one by one, and answer each to this congregation; or if he will bring a qualification from the Protestant Archbishop of Dublin, I will give him ten minutes to make each of his objections, and answer him face to face, taking only fifteen minutes to answer each."

Verily, sir, but this is a brave and magnanimous following up of the challenge, which threatened, like Goliath of Gath, to give the carcase of any fool-hardy acceptor to the beasts of the field and to the fowls of the air. So your meaning of "*any* Protestant" embraces, together with a faith in the Trinity, the orthodox qualifications of birth, parentage, and education; and to support all these, a testimonium from the cardinal president of a heterogenous conclave, which has decreed that the work of redemption by the incarnate Deity is fitly ascribed to a sin-born mortal,* and

* See the note upon Genesis iii., 15, in the "Scripture Lessons," decreed by the Irish Commissioners of Education to be of "inspired" authority.

that the first principles of grammar and of reason are to be abandoned in the reading of inspired truth. *Mirabile dictu!* You will permit me, sir, before I say a word or two upon your generous and honest fulfilment of a gratuitous promise, to help your memory to the identification of the person so totally unknown to you, who has done himself the honor of touching the skirts of the Popish Priest of Innismagrath.

Imprimis.—He is the same person you mentioned by name in the temple of All Hallows about the Ides of March last.

He is the same person whom you were to have met for controversy some few months ago, at the house of a mutual acquaintance in Jervis-steet, in this city.

He is the same person to obtain a glimpse of whom, among other strange animals, you were induced to make a circuit of the Zoological gardens, about the last perihelium of the dog-star.

He is the same person whom your organ of the *Register*, recommended to "impale alive on the iron railing of the Royal Exchange." Need I go further to satisfy you of his identity?

The considerations of rank and connection, so often urged by yourself and other hereditary gentlemen of the Romish priesthood, as qualifications for religious service, are for this reason alone touched upon here. Whilst the pastor of an unendowed and unostentatious church, whose chief riches are in the pearl of price beyond all price—the fine gold of the sanctuary—the grace of Christ Jesus,—I happen to be so connected, that my office can receive no degradation, even in the eyes of so genteel and refined a personage as a Leitrim priest, from the meanness of my ancestry or the obscurity of my station; neither can the peers of the pix and chalice suspect me of affecting a sacred character for a morsel of bread. But, sir, when the traffic in consecrated filth, such as the bone-sweat of St. Nicholas, at Baldoyle and Howth,—when the merchandise of sacred gewgaws, like the tinselled crucifix and the "faithful effigy" of the Virgin goddess at York Row—when the miracle trade from Constantia's coffin in Gardiner street,—when speculations at hazard, to erect and adorn the mass-house or the monastery,—when the disposal of indulgences, the sale of scapulars and sacred hearts, of blessed earth and holy water, of *sanctæ matulae* and *sacra urina*,—when these are abandoned by the Romish craftsmen, it will be time enough for you to challenge the respectability of those who may reply to your romancing, and to affect a preference for the intercourse of other than * * *—adventurers and swindlers. If, as potsherds of the earth, the professed ministers of religion may at any time contend for precedency, the craftsmen of a system which, in Dublin alone, boasts the sons of a barber, a cooper, a hosier, a huckster, a weaver, a baker, a pauper, a brogue-maker, a vintner, a brushmaker, a farmer, a driver, *cum multis aliis*, can hardly constitute an adequate tribunal to decide upon secular dignity. I am almost ashamed to follow thus the boasted vindicator of the carnal honor

of his church into the valley of humiliation. I feel equal regret at the necessity of observing upon your insinuations as to character, that you of all other men have no peculiar advantage in speaking lightly of the reputation of "a person you do not know." For my own part, I have at all events, by the grace of God, been hitherto prevented from any violation of credulity or abuse of influence that might appear to justify an odious *fama clamosa;* and have never escaped the punishment due to an alleged criminal offence, either from the *impartiality* of a jury or technical insufficiency of evidence. But I have done with personalities, and trust I shall not be recalled to them.

Sir, you are a professed minister of Jesus Christ; as such, you are laid under special obligations equally to avoid bearing false witness, and to be ready to answer every one that may ask a reason of the hope that is in you. Whether you were ever informed, or were for a moment betrayed into a wilful misstatement when you made the allegation, that I am "*an Unitarian*," I would prevent the possible recurrence of so grievous a mistake, by this public confession, that the Rock of eternal ages—the Rock of my soul's dependance—the Rock upon which the Church is built against which the gates of hell shall not prevail—is the doctrine, that runs like a vein of gold through the mine of divine truth, "IN CHRIST JESUS DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY." It is this that constitutes him the only mediator between God and man. It is this that makes him able to save to the uttermost all that come to him. It is this that stamps IDOLATRY on your worship of a Virgin Mediatrix and the sainted satellites of the Queen of heaven. It is this that makes your eucharist a ridiculous *hocus pocus;* that pours contempt on the mummery of the mass, the fable of purgatory, the abominations of penance, pilgrimage, and all the doctrines and practices peculiar to the Romish system. It is this that gives the lie to its arrogated authority; that tempts its Priests to forbid the attendance of their people on the preaching of the simple Gospel; and that will at length overthrow the gorgeous superstructure raised by ambition and selfishness on the credulity of the human mind during ages of ignorance and superstition.

Sir, what mean you by the declaration that a qualifying letter from the Archbishop of Dublin should secure me the audience to which you unconditionally invited? You know I am a Dissenter, and you know that the ground of my non-conformity is this very matter of episcopal license from a possibly heterodox prelate. I ask you, as a priest of Rome, do *you* really think the letter of a Protestant Bishop would give me any virtue or talent for controversy? I ask you, as a man professing honesty, do you think me a less qualified Protestant lacking the sanction of such a dignitary? Is it, sir, from these considerations you decline to redeem the pledge you publicly gave? If so, on what ground do you now propose to answer from your pulpit such objections as I may be disposed to send in writing? Surely there can be no difference in the claims of the objector or the character of his objections,

whether these are spoken or written. I will offer no conjecture upon so puerile an evasion—the design is clear. You dare not again play the Atlas for the "gorgeous nuisance" of your spiritual Babylon.

You gave the challenge, however, and I fasten you to an alternative. Meet me you must, and renounce your ridiculous apologies; or cease at once your bombastic nonsense, and pursue with becoming restraint the common-place allegations against heresy and heretics. Should you deny me the open, fair vindication of Scriptural Protestantism against your reiterated assertions of the antiquity and efficacy of your Popish fooleries, thinking men of every denomination will regard you as little better than an unmeaning boaster and an idle sophist. Redeem, at this instance, your pledge to "meet *any* Protestant to argue the right way to heaven," and I at least will endeavor to entertain for you the respect which is due to the sincerity of a misguided man. For your promise to obtain me an uninterrupted hearing on acquiescence with your specious proposal, I give you the thanks it deserves. Meet me on neutral or common ground, within the city of Dublin, and I will not put you to any trouble on that matter. The chance of audience I am willing to leave, under the Providence of Him whose truth I defend, to the prudence and firmness of those with whom I am connected; and for the issue of the discussion shall trust to that Spirit which worketh all in all.

I remain, Rev. Sir, your obedient servant in Christ Jesus,

J. B. M'CREA.

The Rev. Thomas Maguire, &c., &c.

THE CHRISTIAN PATRIOT'S SONG.

Lord of heaven, and earth, and ocean,
Hear us from thy bright abode,
While our hearts with deep devotion
Own their great and gracious God.
Source reveal'd in sacred story,
Of each good and perfect thing:
Lord of life, and light, and glory!
Guide thy Church, and guard our King.

Health and every needful blessing,
Are thy bounteous gifts alone,
Comforts undeserv'd possessing,
Bend we low before thy Throne:
While the babe, the youth, the hoary,
Their united tribute bring:
Lord of life, and light, and glory!
Shield our Isle, and save our King.

Thee, with humble adoration,
Laud we now for mercies past;
Still to this most favor'd nation,
May those mercies ever last.
Britons, then, through future story,
With their prayers shall praises sing!
Lord of life, and light, and glory!
Bless thy people, bless their King.

SIGNS OF THE DOWNFALL OF ANTICHRIST

1. BEFORE the complete overthrow of mystic Babylon, in the capital of which Antichrist holds her seat, there shall be a rallying of the powers of darkness, and a rapid increase in wealth, and pomp, and luxury, by those over whom the angel of the bottomless pit rules. Satan shall come down with great power, because he has only a short time; the beast and the false prophet, i. e. the powers political and the agency spiritual that are consociated in his service, shall be remarkably active and vigorous; and then her destruction is at hand.

2. When the Church and people of God are driven from all those hiding places that God has prepared for them in the wilderness. When we therefore shall see that plots and conspiracies, that designs for utter ruin are laid against God's Church all over the world, and that none of the kings, princes, or mighty states of the world will open their doors, or give them a city for refuge, then is the ruin of Antichrist at hand.—Rev. xvi 14.

3. Towards the end of the reign of Antichrist, the nations will be made to see her baseness, and to abhor her and her wages; they will be made to see these things in order to her ruin.—Rev. xvii. 16.

Let this be considered, that Antichrist shall not be put down by the hand of kings. *The preacher kills her* SOUL,—that spirit of error that governs her in all her works of mischief, the mystery of iniquity, that work by which the gospel light has been diminished, and that diffuses itself into all things pertaining to the kingdom of the beast. *The king kills her* BODY,—that church or synagogue in which the spirit of Antichrist dwells, or into which the spirit of Antichrist is become a soul and life.

4. A third sign of the approach of the ruin of Antichrist is this —when Babylon is become the habitation of devils, and a hold for every foul spirit, and a cage for every unclean and hateful bird.—Rev. xviii. 2.

When the Church and people of God forsake her, and she is left in a manner to herself and to her disciples. Let God's people, when Antichrist is towards her end, look for nothing from her but what the devil in times past used to do; viz. all sinful *subtlety, malice, wrath, fraud, deceit, lying, murder, false accusings, and implacable madness of spirit* to do them mischief.

"A *habitation*"—a dwelling-place, and a place of rest only for devilish-minded men; thither such men may come; for such her doors stand open, and there may such inhabit. When, therefore, we see good men come out thence, and all sorts of wicked men flock thither, then know that Babylon is near her end.

"*Every unclean bird.*"—It intimates, that the worst sect of all professions shall be as in a cage in Babylon, a little before her downfall. But if they will not be all of one feather or kind, yet in their temper they will somewhat agree, being in shape monstrous, of appetite ravenous, or of inclination lovers of the night.

They shall there in their temper unanimously agree to show themselves monstrous, to devour and eat up the poor and the needy, and to blow out the light of the gospel.

5. Another sign of the approach of the ruin of Antichrist is the slaying of the witnesses: for the witnesses are to be slain before the fall of Antichrist; and that by the hand of the beast—who shall manage the members of Antichrist, having qualified them before that work with those qualifications mentioned in the foregoing sign. For what can better fit a generation for such a work, than to be themselves all turned devils, and also succorers of all foul spirits? Wherefore they must be the most wicked of men that shall do this; the very scum of the nations, and the very vilest of the people.

PANDEMONIUM.

THE CONVENT AND CONFESSIONAL THROWN OPEN.

The ancients had a magnificent temple called the Pantheon, from two Greek words, signifying "ALL THE GODS," to which it was dedicated. A picture of this splendid building, with its stately colonnades and emblematic pediment, is at present suspended in the Editor's view, the inscription to which intimates that it is now the church of St. Mary and the Martyrs at Rome. The name at the head of this article has been adopted from analogy. It is from two Greek words, signifying "ALL THE DEVILS;" the propriety of which will appear by a ramble through that gorgeous temple of the papacy, the frontispiece of which bears the names of all the saints; the interior of which is the habitation of fiends.

The reader has probably heard at one time or another, among other reasons for prohibiting the general use of the *Holy* Scriptures, that some parts of these are of too plain and primitive a character for female sensibility, for the yet imperfect judgment of youth, and for the unhallowed habits of such as are the slaves of carnal propensions. We ourselves have been challenged, by immaculate guardians of the virgin spouse, to read certain portions of the Levitical law in a small company, principally of females, before whom the demand was made; and on declining the gratuitous service, because "all things lawful are not convenient." (1 Cor. x. 23.) have witnessed the chuckle of delight at the supposed triumph of sensual sophistry.

The time is come for the hypocritical veil and the artificial blushes of the spiritual harlot to be removed. The systematic profaneness and the cherished abominations of the cloister and the confessional must no longer be permitted to avoid detection, under the simpering and sanctimonious affectation of a concern for purity of sentiment and of soul. The recent exposures of Maynooth theology, whilst they have demonstrated, that in

morals as in discipline Romanism is "unchanged and unchangeable," have produced a growing conviction among the enlightened classes of society, that there is no alternative from the total abandonment of the national morals to the pestiferous current that is secretly flowing in upon our country; but such a full exhibition of the deformity and filthiness of naked Popery, as shall make it odious in the eyes of the people.

Induced by the late disclosures to wade through the filthy slough of the "Theologia Petri Dens," and other similar works to which this refers, we have had much questioning with ourselves as to the prudence of exhibiting to common view the pictures of impurity with which they abound. Our scruples have been overruled by the considerations, that what we *glance* at, the Romish priesthood *study*; what we *describe*, they *do*; what we pass before the *eye*, they infuse into the *heart*; what we leave at the *discretion of the reader*, they force upon the *conscience of the devotee*; what we would transiently *expose* that it may be loathed, they sedulously *urge* till it becomes agreeable,—for

> Vice is a monster of such hideous mien,
> As to be hated needs but to be seen;
> But seen too oft, familiar with her face,
> We soon approve, admire, and then embrace.

Protestant fathers and females will forgive us, then, if, by means somewhat repugnant to their moral feeling, we endeavour to guard against the greater evil to the moral character of their children and their friends that might follow the idle and wanton exercises of the confessional, or the cruel and credulous subservience of the cloister. After so much of introduction, we have only to add, that the following statements are not from the obsolete doctrines or practices of what are called the dark ages, as Archbishop Murray might allege—(a worthy apology for the dignitary of an infallible and immutable church!)—but the facts and precepts, the sayings and doings of Popery as it exists.

DENS'S READINGS MADE EASY.

As a fit commencement, we take our start from Mr. Dens's treatise upon the so-called "*Sacrament* of Marriage." This mystery, like every other in the Romish church, is efficacious in conveying grace to them who devoutly receive,—that is, mark you, if the priest who celebrates adds his *intention* to the ceremony, for this the Council of Trent (Sess. vii. can. 11.) declares absolutely requisite; but if that intention is wanting, the marriage is not duly solemnised—*the consequent is to be inferred*. However, in case of a sufficient celebration, the Roman Catholic is instructed, that there are justifying reasons for withholding "the conjugal debt," as it is termed. These are to be taught married persons by the confessor; who for that reason may inquire, if he see fit, into the secrets of the marriage bed. He will teach—

It is lawful to seek the marriage right either expressly or tacitly; but that it may be sought in any way, either by word or act. Dens, vol. vii.

How interesting and edifying this to the newly espoused of his people, and how calculated to promote the spiritual mindedness of the priest!

To ascertain the degree of culpability in the refusal of the marriage debt,

A wife may be asked at confession, whether her husband required it from her with violence or impatience, whether he was much vexed, and whether it may be inferred that dislike or other evils were the consequence, &c. &c. Dens, vol. vii. No. 46. iv.

The married may be taught that it is a release of one from the marriage debt, when the other party vows chastity,—in case of adultery, &c. But if the commission of adultery be unknown to the other, the offender is not deprived of his right. vii. 47. 3.

Drunkenness is a sufficient ground of refusal; but if the party seeking be not so drunk as to be deprived of reason, it is not just to refuse the conjugal debt." vii. 47. iii. 5.

At what particular stage the line between a reasonable and an unreasonable state of drunkenness is to be drawn, it is of course the confessor's business to decide, on the testimony of the party confessing.

The obligation of the debt ceases if it be sought in a manner unbecoming humanity or reason, [of which again, the priest must judge from the circumstances as stated,] unless pollution, or access to a third individual is apprehended. vii. 47. iii. 5.

It is lawful to refuse, if the consort seek the connubial right too frequently, or immoderately. vii. 47. iv. 6.

The doctor of the infallible school here says,

The greater number of authors add a limitation, i. e. except the individual seeking it should incur serious risk of incontinency, vii. 47, iv. 6.

To perform the conjugal act from mere pleasure, from a desire of children, or from a mixture of both these feelings, is a matter which it also belongs to the confessor to inquire into. vii. 52, i. iii.

Concerning the carnal sins of married people between themselves, the confessor ought to inquire specially into the circumstances of the conjugal act,

End, manner, time, and place must all agree,
With lawful wish, where lawful act there be,—
Or *waste* or *loss* would injure mortally.

In this triplet, the reader is assured that the translator has kept as near as possible to the sublime original.

The manner or position (in actu conjugali,) must be attended to, which may be inverted in two ways. First, when copula habeatur in vase præpostero, or in any other way not natural, which is always mortal, &c. &c. It may be done by access præpostero, a latere, stando, sedendo, vel *vir sit succubus ! !* Should there ensue from hence risk pollutionis respectu alterutrius, or when there is danger ne semen perdatur, as frequently occurs when actus exercetur stando, sedendo aut viro succumbente. If there be no risk of that kind, and sufficient precaution be taken, according to the common opinion it is not mortal, but it is venial ! ! ! * * vii. 54. ii. 1, 2.

We shall for a while leave this chamber of abominations, and enter the inner confessional. Here we learn something of the

fitness of the persons who are constituted judges, in cases of conjugal doubt and dereliction. Thus, on the just cases for giving a *passive permission* to sensual propensions, so that these propensions may not be considered voluntary or culpable.

Just causes of sinful propensions are *the hearing of confessions*, and the reading of cases of conscience for a confessor, or necessary or useful service to an infirm person, &c. Vol. i. 112.

A just cause may render a work from which sensual feelings arise, not only lawful to be commenced, but lawful also to be continued; and therefore a confessor, perceiving such from hearing confessions, ought not on that account to abstain from hearing, but has just reason for persevering.

Certain teach, though is is condemned by Alexander VII., that the opinion is probable, which avers that a kiss had for carnal and sensual delight is only venial, if there be no danger arising from the kiss of further consent and pollution. Vol. I. 163. vi.

That the gentlemen in whom this extent of venial infirmity is permitted, may and do occasionally outstep their privilege, is assumed in the following,

If the confessor in confession shall [from the knowledge acquired of the penitent's disposition or character] solicit to sin, the penitent ought to inform the bishop or ordinary. So Gregory XV. commands in Bulla Universi Dominici, Vol. VI. Appendix 275.

In what manner a penitent is to become acquainted with either the duty or the jurisdiction in such a case, Dens saith not.

A confessor is not to be denounced *who solicits a penitent to the commission of sin*, if this be not in confession, nor on the occasion of confession, but on some other extraordinary occasion. Vol. VI. 216.

So that an assignation from the confessional, without a specification of the object, is a question of prudence with his reverence.

In the language of the Lord to his prophet, we now say, "Son of man, seest thou how these defile themselves with their abominations? but turn thee yet again, and thou shalt see greater abominations than these!" In our next number we shall return to this subject; meantime we add an extract from a work recetly published in America, being the

CONFESSIONS OF MARIA MONK,

FOR SOME TIME A NUN IN THE HOTEL DIEU CONVENT IN MONTREAL.

After a history of her earlier life, in which she had attended a nunnery school, and, like some other young females, been captivated by the glare and parade to which susceptible youth is there occasionally admitted; the writer speaks of her successive entrance into the orders and gradations of a novice, and a black nun, &c. &c.—She then proceeds:—

"The Superior now informed me, that having taken the black veil, it only remained that I should swear the three oaths customary on becoming a nun; and that some explanations would be necessary from her. I was now, she told me, to have access to every part of the edifice, even to the cellar, where two of the sisters were imprisoned for causes which she did not mention. I

must be informed that one of my great duties was, to obey the priests in all things; and this, I soon learnt, to my utter astonishment and horror, was to live in the practice of criminal intercourse with them! I expressed some of the feelings which this announcement excited in me, which came upon me like a flash of lightning: but the only effect was to set her arguing with me, in favor of the crime, representing it as virtue acceptable to God, and honorable to me. The priests, she said, were not situated like other men, being forbidden to marry; while they lived secluded, laborious and self-denying lives, for our salvation. They might, indeed, be considered our saviors, as without their services we could not obtain pardon of sin, and must go to hell. Now, it was our solemn duty, on withdrawing from the world, to consecrate our lives to religion, to practice every species of self-denial. We could not become too humble, nor mortify our feelings too far; this was to be done by opposing them, and acting contrary to them; and what she proposed was, therefore, pleasing in the sight of God. I now felt how foolish I had been to place myself in the power of such persons as were around me."

"From what she said I could draw no other conclusion, but that I was required to act like the most abandoned of beings, and that all my future associates were habitually guilty of the most heinous and detestable crimes. When I repeated my expressions of surprise and horror, she told me, that such feelings were very common at first, and that many other nuns had expressed themselves as I did, who had long since changed their minds. She even said that on her entrance into the nunnery, she had felt like me."

"Doubts, she declared, were among our greatest enemies. They would lead us to question every point of duty, and induce us to waver at every step. They arose only from remaining imperfection, and were always evidences of sin. Our only way was to dismiss them immediately, repent and confess them. They were deadly sins, and would condemn us to hell, if we should die without confessing them. Priests, she insisted, could not sin. It was a thing impossible. Every thing that they did, and wished, was, of course, right. She hoped I would see the reasonableness and duty of the oaths I was to take, and be faithful to them."

"She gave me another piece of information which excited other feelings in me, scarcely less dreadful. Infants were sometimes born in the convent, but they were always baptised, and immediately strangled! This secured their everlasting happiness; for the baptism purified them from all sinfulness, and being sent out of the world before they had time to do any thing wrong, they were at once admitted into heaven. How happy, she exclaimed, are those who secure immortal happiness to such little things! Their little souls would thank those who kill their bodies, if they had it in their power."

"Into what a place and among what society had I been admitted! How differently did a convent now appear from what I had supposed it to be! The holy women I had always fancied the nuns to be, the venerable Lady Superior, what were they? And the priests of the seminary adjoining, some of whom, indeed, I had reason to think were base and profligate men, what were they all? I now learnt that they were often admitted into the nunnery, and allowed to indulge in the greatest crimes, which they and others called virtues!"

"After having listened for some time to the Superior alone, a number of the nuns were admitted, and took a free part in the conversation. They concurred in every thing which she had told me, and repeated, without any signs of shame or compunction, things which criminated themselves. I must acknowledge the truth, and declare that all this had an effect upon my mind. I questioned whether I might not be in the wrong, and felt as if there reasoning might have some just foundation. I had been several years under the tuition of Catholics, and was ignorant of the Scriptures, and unaccustomed to the society, example, and conversation of Protestants; had not heard any appeal to the Bible as authority, but had been taught, both by precept and example, to receive as truth every thing said by the priests. I had not heard their authority questioned, nor any thing said of any other standard of faith but their declarations. I had long been familiar with the corrupt and *licentious expressions which some of them use at confessions*, and believed that other women were also. I had no standard of duty to refer to, and no judgment of my own which I knew how to use, or thought of using."

"I have mentioned before as distinguished by her oddity, Jane Ray, who made us so much amusement when I was a novice. Although, as I have remarked, there was nothing in her face, form, or manners, to give me any pleasure, she addressed me with apparent friendliness; and while she seemed to concur with some things spoken by them, took an opportunity to whisper a few words in my ear, unheard by them, intimating that I had better comply with every thing the Superior desired, if I would save my life. I was somewhat alarmed before, but I now became much more so, and determined to make no further resistance. The Superior then made me repeat the three oaths; and when I had sworn them, I was shown into one of the community rooms, and remained some time with the nuns, who were released from their usual employments, and enjoying a recreation day, on account of the admission of a new sister."

"Nothing important occurred until late in the afternoon, when, as I was sitting in the community-room, Father Dufresne called me out, saying he wished to speak with me. I feared what was his intention; but I dared not disobey. In a private apartment, he treated me in a brutal manner; and, from two other priests I afterward received similar usage that evening. Father Dufresne afterwards appeared again; and I was compelled to remain in company with him until morning.

"I am assured that the conduct of priests in our convent has never been exposed, and is not imagined by the people of the United States. This induces me to say what I do, notwithstanding the strong reasons I have to let it remain unknown. Still I cannot force myself to speak on such subjects except in the most brief manner."

"It was a common remark always at the initiation of a new nun into a Black nun department, that is, to receive the black veil, that the introduction of another novice into the convent as a veiled nun, always caused the introduction of a veiled nun into heaven as a saint, which was on account of the singular disappearance of some of the older nuns always at the entrance of new ones!"

"To witness the scenes which often occurred between us and strangers would have struck a person most powerfully, if he had known how truth was set at naught. The Superior, with a serious and dignified air, and a pleasant voice and aspect, would commence a recital of things most favorable to the character of the absent novice, and representing her as equally fond of her situation and beloved by the other inmates. The tale told by the Superior, whatever it was, however unheard before might have been any of her statements, was then attested by us, who in every way we could think of, endeavored to confirm her declarations beyond the reach of doubt."

"Sometimes the Superior would intrust the management of such a case to some of the nuns, whether to habituate us to the practice in which she was so highly accomplished, or to relieve herself of what would have been a serious burden to most other persons, or to ascertain whether she could depend upon us, or all together, I cannot tell. Often, however, have I seen her throw open a door, and say, in a hurried manner, "who can tell the best story?"

(TO BE CONTINUED.)

EPIGRAM.

Translated from the Latin of Georgius Sabinus, "A Poet now little known or read, though once the friend of Luther and Melancthon."—JOHNSON.

A thief to the gibbet crawl'd slowly away,
While a priest thus consoled the poor sinner;
Cheer up—and believe—and the sun's setting ray
With Jove will behold you at dinner.

Quoth the penitent thief, in Jehovah I trust,
(Thy Christan monitions so cheer me)
That yourself in Elysium may be the kind host,
And to-day at the banquet sit near me.

Oh, no! said the Priest, and sincerely I grieve
That this upon earth is your last day—
And a *banquet* I could not to other folks give,
For to-day with myself is a *fast day*.

EASTER PASTIME.

From the Rev. Mr. M'Crea's Lecture on the 19th February.

THE NUMBER OF THE BEAST COUNTED.

"Let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred and three score and six."—Rev.xiii.18.

NAMES.

1st Name—*Vicar General of God upon Earth*—a name assumed by Pope Innocent III., who established the Inquisition, and originated the Crusade against heretics, by which nearly 3,000,000 of Protestants were butchered, and their properties confiscated.—Rev. xiii. 7.

V I C A R I V S G E N E R A L I S D E I I N T E R R I S.
5 1 100 0 0 1 5 0 0 0 0 0 0 5 0 1 0 500 0 1 1 0 0 0 0 0 1 0 666.

2d Name—*Vicar of the Son of God*—a name taken by several Popes—Clements, Martins, Bonifaces, and Juliuses, and inscribed over the doors of the Vatican.

V I C A R I V S F I L I I D E I.
5 1 100 0 0 1 5 0 0 1 5 0 1 1 500 0 1 .....666.

3d Name—*Paul the Fifth, God's Vicar*—a name recognised by the Pope when so addressed by Cardinal Bellarmine.

P A V L O V. V I C E D E O.
0 0 5 5 0 0 5 5 1 100 0 500 0 0 .....666.

4th Name—*Silvester Secundus*—the Pope who first recommended the Crusades.

S I L V E S T E R S E C V N D V S.
0 1 50 5 0 0 0 0 0 0 0 100 5 0 500 5 0 666.

5th Name—*Benediktos*—the Greek name for the Pope who generalised the monastic life.

B e n e d i k t o s.
2 5 50 5 4 10 20 300 70 200 .....666.

6th Name—*Lateinos*—the Greek word for Latin, the name borne by the corrupt western church, and the language in which her superstitious and idolatrous services are performed.

L a t e i n o s.
30 1 300 5 10 50 70 200 .....666.

7th Name—*E Latine Basileia*—the Greek for Latin or Italian Kingdom, which is the Pope's territory; the seat of the beast.

E L a t i n e B a s i l e i a.
8 30 1 300 10 50 8 2 1 200 10 30 5 10 1 .....666.

8th Name—*Ekklēsia Italika*—Greek name for Italian church.

E k k l ē s i a I t a l i k a.
5 20 20 30 8 200 10 1 10 300 1 30 10 20 1.....666.

9th Name—*Roomiith*—the Hebrew word for Latium or Rome, in which Papists glory, as the centre of that constitution they call a church, every soul out of which is cursed.

R oo m i i th.
200 6 40 10 10 400.....666.

In no other language under Heaven but the Hebrew has it yet been found that any word contains the same name and the same number. Several attempts have been made by Popish doctors to transfer the identity of the Apocalyptic number from the constitution, titles, and sovereign of the Papacy, by affecting to

trace the number 666 in the words Titus or Teitan, Oulpios, Mahomet, Saxon, Luther, Calvin, &c. &c. In most of these, however, not only is it impossible, without the most preposterous fabrication, to produce the number itself, but there are wanting the following requisites :—

1st—The antitype of the BEAST, in some political constitution, kingdom, or form of government, corresponding with that, the seat and circumstances of which are described—Rev. xvii. 9.

2ndly—The distinctive NAME of such Beast, kingdom, or sovereignty.

3dly—The NUMBER OF A MAN, harmonising with the number of the Beast and the number of his name.

Many other names of Popes, &c. &c. in Hebrew, Greek, and Latin, are coincident in making out the number 666; and it is further remarkable that until the time of the Reformers the word *mystery*, MYSTERIUM, was inscribed upon the Pope's mitre, according to Rev. xvii. 5. *Mysterium* is the word which Popish doctors translate "sacrament," five of which they have added to the only two that the Lord Jesus Christ instituted!!

RELIGIOUS GAMBLING HOUSES.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and said, It is written, my house shall be called the house of prayer, but ye have made it a den of thieves.—Matt. xxi. 12, 13.

A Statue of the BLESSED VIRGIN MARY, which has heen gratuitously given; WILL BE RAFFLED, on Wednesday, the 25th March, at the Lodge Convent, Sandymount. Tickets only 6d. each.

TO BE RAFFLED, for the purchase of a Marble Altar, for the Church of St. Andrew, Six Silver Tea Spoons and Sugar Tongs, and an elegant Plated Cream Ewer. Tickets 1s., or three for 2s. 3d. at the Vestry, Westland-row. Sept. 6, 1835. W. M., P. P.

NOTICES.

WE have received half-a-crown from one friend, and sixpence from another, towards the expense of establishing the Protestant Confederate. We *do* promise, and will keep our word, that in truth, justice, and "spirit," no contemporary shall have any advantage over us. Other friends, who kindly promised us pecuniary assistance, when our first number should be out, will, we trust, not now forget us; and we respectfully beg the exertions of "*the brethren*" to strengthen the hands of their little David.

In our next number we propose to give a wood-cut; and shall do so from time to time, as space is afforded us. Further extracts from *Dens*, supported by quotations from authors to whom he refers, will also be published from week to week, until the Protestants of the empire are put in possession of the moral element that supports the body corporate of "*Holy* mother."

X. X. X. will see we have adopted one of his suggestions; in answer to his questions we beg to say, we know no party or sect narrower or broader than the Bible, and shall be obliged for his communication about the Spaniards of his acquaintance.

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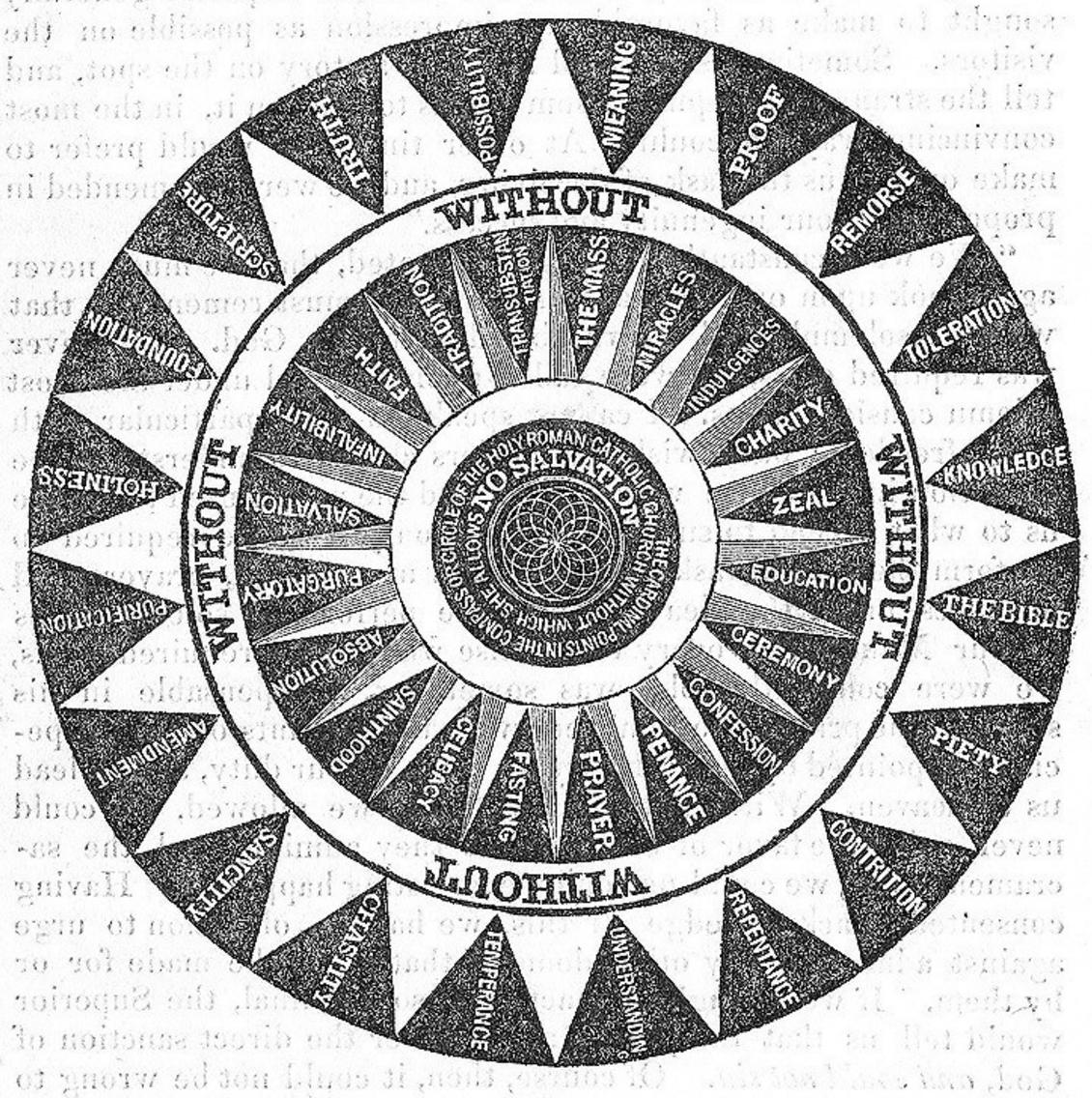
THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. II. "NO POPERY." VOL. I.

CARDINAL POINTS WITHIN THE COMPASS OF POPERY.



THE SANCTITY OF THE PRIESTHOOD.

AMONG the many instances of impiety and cruelty in the Romish priesthood which have recently been brought to light in America, in Spain, and in France, none is more horrible and revolting than that in the case of the priest De la Collogne. This wicked man, as the French papers state, was recently tried at the assizes of the Cote D'Or, for the assassination of his *mistress*, whether his patroness or concubine we know not. By his own confession it appears that whilst contemplating the murder he went through the clerical duty of celebrating mass! When the woman was dying, with due sacerdotal solemnity he gave absolution to her departing soul; and after she was dead cut her body in pieces, in order to dispose of his victim with greater facility!!! Will the time never come when the deluded people who are at the mercy of these wolves in sheep's clothing will break their cruel bondage, and assert the glorious liberty of reason and of truth?

CONFESSIONS OF MARIA MONK,

FOR SOME TIME A NUN IN THE HOTEL DIEU CONVENT IN MONTREAL.

(Continued from page 14.)

"The friends of novices frequently applied at the Convent to see them, or at least to inquire after their welfare. It was common for them to be politely refused an interview, on some account or other, generally a mere pretext; and then the Superior generally sought to make as favorable an impression as possible on the visitors. Sometimes she would make up a story on the spot, and tell the strangers; requiring some of us to confirm it, in the most convincing way we could. At other times she would prefer to make over to us the task of deceiving, and we were commended in proportion to our ingenuity and success."

"We were constantly hearing it repeated, that we must never again look upon ourselves as our own; but must remember, that we were solemnly and irrevocably devoted to God. Whatever was required of us, we were called upon to yield under the most solemn considerations. I cannot speak on every particular with equal freedom; but I wish my readers clearly to understand the condition in which we were placed, and the means used to reduce us to what we had to submit to. Not only were we required to perform the several tasks imposed upon us at work, prayers, and penances, under the idea that we were performing solemn duties to our Maker, but every thing else which was required of us, we were constantly told, was something indispensable in his sight. The priests, we admitted, were the servants of God, especially appointed by his authority, to teach us our duty, and to lead us to heaven. Without their assistance, we allowed, we could never enjoy the favor of God; unless they administered the sacrament to us, we could not enjoy everlasting happiness. Having consented to acknowledge all this, we had no objection to urge against admitting any other demand that might be made for or by them. If we thought an act ever so criminal, the Superior would tell us that the priests acted under the direct sanction of God, *and could not sin.* Of course, then, it could not be wrong to comply with any of their requests, because they could not demand any thing but what was right."

"Speaking of a visit to the cellar, whither she was sent for coal, the writer minutely describes the under-ground gloomy apartments of the convent as follows:—

"I perceived a whiteness upon the surface which looked almost like snow, and in a short time I observed before me a hole dug so deep into the earth that I could perceive no bottom. I stopped to observe it—it was circular, perhaps twelve or fifteen feet across; in the middle of the cellar, and unprotected by any kind of curb, so that one might easily have walked into it, in the dark. The white substance which I had observed was spread all over the surface around it; and lay in such quantity on all sides, that

it seemed as if a great deal of it must have been thrown into the hole. It immediately occurred to me that the white substance was lime, and that this was the place where the infants were buried, after being murdered, as the superior had informed me. I knew that the lime is often used by Roman Catholics in burying places; and in this way I accounted for its being scattered about the spot in such quantities."

"I passed the spot with dreadful thoughts, it is true, about the little corpses, which might be in that secret burying place, but with recollections also of the declarations which I had heard, about the favor done their souls in sending them straight to heaven, and the necessary virtue accompanying all the actions of the priests."

"Here then I was in a place which I had considered as the nearest imitation of heaven to be found on earth, among a society where deeds were constantly perpetrated, which I had believed to be most criminal, and had now found the place, in which harmless infants were unfeelingly thrown out of sight, after being murdered. And yet, such is the power of instruction and example, although not satisfied, as many around me seemed to be, that this was all righteous and proper, I sometimes was half inclined to believe it, for the priests could do no sin, and this was done by the priests."

"But I must now come to one deed in which I had some part, and which I look back upon with greater horror and pain than any occurrences in the convent, in which I was not the principal sufferer. It is not necessary for me to attempt to excuse myself in this or any other case. Those who have any disposition to judge fairly, will exercise their own judgment in making allowances for me, under the fear and force, the commands and examples around me. I, therefore, shall confine myself, as usual, to the simple narration of facts. The time was about five months after I took the veil, the weather was cool, perhaps in September or October. One day the Superior sent for me and several other nuns, to recive her commands at a particular room. We found the Bishop and some priests with her; and speaking in an unusual tone of fierceness and authority, she said, "Go to the room for the examination of conscience, and drag St. Francis up stairs." Nothing more was necessary than this unusual command, with the tone and manner which accompanied it, to excite in me most gloomy anticipations. It did not strike me as strange that St. Francis should be in the room to which the Superior directed us. It was an apartment to which we were often sent to prepare for the communion, and to which we voluntarily went, whenever we felt the compunctions which our ignorance of duty and the misinstructions we received, inclined us to seek relief from. Indeed I had seen her there a little before. What terrified me was, first, the Superior's angry manner; second, the expression she used, being a French term, whose peculiar use I had learnt in the Convent, and whose mean-

ing is rather softened when translated into *drag*; third, the place to which we were directed to take the interesting young nun, and the persons assembled there as I supposed to condemn her. My fears were such, concerning the fate that awaited her, and my horror at the idea that she was in some measure to be sacrificed, that I would have given any thing to be allowed to stay where I was. But I feared the consequences of disobeying the Superior, and proceeded with the rest towards the room for the examination of conscience.

The room to which we were to proceed from that, was in the second story, and the place of many a scene of a shameful nature. It is sufficient for me to say, after what I have said in other parts of this book, that things had there occurred which made me regard the place with the greatest disgust. Saint Francis had appeared melancholy for some time. I well knew that she had cause, for she had been repeatedly subject to trials which I need not name—our common lot. When we reached the room where we had been bidden to seek her, I entered the door, my companions standing behind me, as the place was so small as hardly to hold five persons at a time. I spoke to her in a compassionate voice, but at the same time with such a decided manner, that she comprehended my full meaning. "Saint Francis, we are sent for you."

Several others spoke kindly to her, but two addressed her very harshly. The poor creature turned round with a look of meekness, and without expressing any unwillingness or fear, without even speaking a word, resigned herself to our hands. The tears came into my eyes. I had not a moment's doubt that she considered her fate as sealed, and was already beyond the fear of death. she was conducted, or rather hurried to the staircase, which was near by, and then seized by her limbs and clothes, and in fact almost dragged up stairs, in the sense the Superior had intended. I laid my own hands upon her—I took hold of her too, more gently indeed than some of the rest; yet I encouraged and assisted them in carrying her. I could not avoid it. My refusal would not have saved her, nor prevented her being carried up; it would only have exposed me to some severe punishment, as I believe some of my companions would have seized the first opportunity to complain of me.

All the way up the staircase, St. Francis spoke not a word, nor made the slightest resistance. When we entered with her the room to which she was ordered, my heart sunk within me. The Bishop, the Lady Superior, and five priests, viz. Bonin, Richards, Savage, and two others, I now ascertained, were assembled for trial, on some charge of great importance.

When we had brought our prisoner before them, Father Richards began to question her, and she made ready but calm replies. I cannot pretend to give a connected account of what ensued: my feelings were wrought up to such a pitch, that I knew not what I did, or what to do. I was under a terrible

apprehension that, if I betrayed the feelings which overcame me, I should fall under the displeasure of the cold-blooded persecutors of my poor innocent sister; and this fear on the one hand, with the distress I felt for her on the other, rendered me almost frantic. As soon as I entered the room, I had stepped into a corner, on the left of the entrance, where I might partially support myself, by leaning against the wall, between the door and the window. This support was all that prevented me from falling to the floor, for the confusion of my thoughts was so great, that only a few of the words I heard spoken on either side made any lasting impression upon me. I felt as if struck with some insupportable blow; and death would not have been more frightful to me. I am inclined to the belief, that Father Richards wished to shield the poor prisoner from the severity of her fate, by drawing from her expressions that might bear a favorable construction. He asked her, among other things, if she was not sorry for what she had been overheard to say, (for she had been betrayed by one of the nuns,) and if she would not prefer confinement in the cells, to the punishmet which was threatened. But the Bishop soon interrupted him, and it was easy to perceive, that he considered her fate as sealed, and was determined she should not escape. In reply to some of the questions put to her, she was silent; to others I heard her voice reply that she did not repent of words she had uttered, though they had been reported by some of the nuns who had heard them; that she had firmly resolved to resist every attempt to compel her to the commission of crimes which she detested. She added, that she would rather die than cause the murder of harmless babes.

"That is enough, finish her!" said the Bishop.

Two nuns instantly fell upon the woman, and in obedience to directions given by the Superior, prepared to execute her sentence.

She still maintained all the calmness and submission of a lamb. Some of those who took part in this transaction, I believe were as unwilling as myself; but of others I can safely say, that I believe they delighted in it. Their conduct certainly exhibited a most blood-thirsty spirit. But, above all others present, and above all human fiends I ever saw, I think Saint Hypolite was the most diabolical. She engaged in the horrid task with all alacrity, and assumed from choice the most revolting parts to be performed. She seized a gag, forced it into the mouth of the poor nun, and when it was fixed between her extended jaws, so as to keep it open, at their greatest possible distance, took hold of the straps fastened at each end of the stick, crossed them behind the helpless head of the victim, and drew them tight through the loop prepared as a fastening.

The bed, which had always stood in one part of the room, still remained there; though the screen, which had been usually placed before it, and was made of thick muslin, with only a crevice through which a person behind might look out, had been

folded up on its hinges, in the form of a W, and placed in a corner. On the bed the prisoner was laid with her face upward, and then bound with cords that she could not move. In an instant another bed was thrown upon her. One of the Priests, named Bonin, sprung like a fury first upon it, with all his force. He was speedily followed by the nuns, until there was as many upon the bed as could find room; and all did what they could, not only to smother, but to bruise her. Some stood up and jumped upon the poor girl with their feet, some with their knees; and others, in different ways, seemed to seek how they might best beat the breath out of her body, and mangle it, without coming in direct contact with it, or seeing the effects of their violence. During this time, my feelings were almost too strong to be endured. I felt stupified, and scarcely was conscious of what I did. Still, fear for myself remained in a sufficient degree to induce me to some exertion; and I attempted to talk to those who stood next, partly that I might have an excuse for turning away from the dreadful scene.

"After the lapse of fifteen or twenty minutes, and when it was presumed that the sufferer had been smothered and crushed to death, Father Bonin and the nuns ceased to trample upon her, and stepped from the bed. All was motionless and silent beneath it.

"I did not soon recover from the shock caused by this scene; indeed, it still recurs to me with most gloomy impressions. The next day, there was a melancholy aspect over every thing, and recreationtime passed in the dullest manner; scarcely any thing was said above a whisper. I never heard much said afterwards about Saint Francis.

"Not long after the murder just related, a young woman came to the nunnery, and asked for permission to see St. Francis. It was my former friend, with whom I had been an assistant teacher, Miss Louise Bousquet, of St. Denis. From this, I supposed the murdered nun might have come from this town, or its vicinity. The only answer was, that Saint Francis was dead."

PANDEMONIUM.

THE PRIEST IN THE PULPIT.

We have had more opportunities than one man in a thousand of knowing the sayings and doings of the priests in those parts of the country where the atmosphere of Protestantism gives no heretical taint to the character of the craftsmen. On this account it has often been our luck to be appealed to, for the probability of such wicked or ridiculous harangues as are attributed to Father Keogh of Leighlin, Father Young of Kinsealy, and the priests of Waterford and Wexford; and we have sometimes witnessed symptoms of incredulity at our testimony to the frequency of their occurrence. The character of pulpit oratory in the metropolitan masshouses, gives reason to expect that the erudite and chastened stile

in which the sublime and holy doctrines of mother church are wont to be inculcated in the remote parishes, will ere long become general; and that Baron Munchausen, Joe Miller, and Roderick Random will be approved models for the *ars concionantis* of the priests. There is nothing inconsistent in this. What is earthly, sensual, and devilish in its nature, must be so in its tendency; any thing better in appearance is owing to the force of circumstances, and with the removal of the cause the effect will also cease. The essential element of Popery is moral corruption; it subsists on depravity. Filthy in itself it gathers round it what is polluted in human nature; and like the frog, by which it is emblemised, Rev. xvi. 13, incubates in stagnancy and slime. It is not often, even in Dublin, that the mummery at the altar is followed by an intelligible discourse from the pulpit; when this is the case, it is usually some "charity sermon," in which by a moresque display of rhetoric, followed by a musical concerto, the "liberal and enlightened" are entertained for their purchased ticket upon the consecrated play-house; or by some eulogy on the fabled deeds of St. Francis, St. Patrick, or St Theresa, to flatter the pride and to extract the pence of the poor dupes of "the order." Lent Sermons make the exception. These afford an occasion for confirming the faithful in their hatred of those Protestants whose "generous contributions" have been advertised in the newspapers, and whose atheistical lack of personal religion, has been charitably supplied by the benefit of a "special mass" for the batch of benefactors! Lent Sermons are generally delivered in the evenings, and those evenings are carefully selected by the priests, on which it may be expected the Protestants are attending to the controversial services of their own pastors. As, therefore, the ignorant, superstitious, and vicious, contribute in an extraordinary degree to the audience of an after-dinner preacher in a Popish temple, the torrent of licentious declamation flows with more than usual copiousness on these occasions. Few Protestants become acquainted with the vituperative misrepresentations and the idle challenges in which the priests indulge in their polemical harangues; and should it occur that a bird of the air conveys the matter, they have generally a corner for honorable retreat. Of this, we have had a specimen in the recent conduct of the Leitrim Goliath, as intimated in our last.

A correspondent has sent us notes of Mr. Maguire's sermon, delivered on Wednesday at the Theresan Convent—(has this man been silenced in the diocesan chapels, that he is now found only in the independent houses of "the regulars?")—From the fact of an enlarged and polished report of the discourse having appeared in the *Freeman's Journal*, we suppose it is regarded by Mr. Maguire and the unshod asses,* as a master-piece of controversy; and we shall therefore afford our readers an opportunity of judging, from the substance of it, of the redoubtable champion's tact and talent.

* Clarendon-street friary is of the Discalced Carmelite order.

The priest, we are told, began by saying,

"This is the first time in my life, my brethren, that I have ascended the pulpit to defend the tenets of the church, without blessing myself. But the subject on which I am about to treat, has been made so farcical by speechification, and all kind of antics, that *I should consider it a desecration to invoke the Holy Trinity, before I commence my observations upon it.* The Exeter Hall farce, which was meant to end in a tragedy, was commenced with prayer. In Birmingham also, Doctor Marsh opened the meeting in a similar manner. But though I have not blessed myself I feel bound to give you a text. It will not be from Scripture, nor from Peter Dens, but from a noble author. It will also be in rhyme, and that will be no drawback upon its sense.

He then gave as his text the following lines :—

"The antique Persians taught three useful things—
To ride, to draw the bow, and speak the truth :
A modus taught by Cyrus, best of kings,
A mode still practised by our "*turncoat*" youth—
Bows have they generally with two strings ;
'*Papists*' they ride, without remorse or ruth ;
In speaking truth perhaps they are less clever,
But *draw the long bow* better *now* than ever."

"To the two heroes who were the leading characters in the farce which I am about to criticise every word of this text is strictly pertinent, and I will give some account of each of them :

In the first place you will observe, the rev. gentleman called Murtagh O'Mulagh, but at the present time the Rev. Mr. O'Sullivan, he has been alluded to in my text as a *turncoat*, but bear in mind, I did not say any thing about or question his motives, that would be unworthy of any man, for that is between himself and another tribunal ; I have no personal quarrel with him. I well know he is a man of considerable talent, whatever else may be said of him. With regard to the second hero the Rev. Mr. M'Ghee, his name was formerly M'Gwin, so his father was called, but he has made it M'Ghee. The word M'Ghee, strictly means "Son of the wind," his descent was from Æolus, the great god of puffers ; and his every action attests the legitimacy of his descent ; for he is the greatest of all self-puffers.

We are no Irish scholars, but we believe Father *Thomas* has stretched the bow a little in this place, for the Irish word *Geoth*, wind, has neither shape, sound, nor meaning, like *Ghee* ; and he might as well derive *M'Guire* from *Guirme*, a "tap-house," or *Guraiceach*, a "blockhead," whether or no his character may have any harmony with either, as to derive *M'Ghee*, from *Geoth*, the wind !

"My friends, these two trusty and loyal personages were hired by an exclusive association for running down the Papists ; the one of them a *turncoat* politician, and the other a hired one.

"Why, my brethren, I ask you, were these *two vagabonds* selected ? I will tell you ; because there could not be found, in England or in Ireland, a person to do this dirty work. None having genteel acquaintance would undertake such a piece of work, therefore, those who sold their birthright for a mess of pottage, like Judas were hired, because no other *hireling* could be found. I say they dare not exhibit in their own country, they must go to the land of downright honesty and integrity, for the purpose of getting a passport to credit. One word more and I have done with my preface. Mr. M'Ghee when he commenced his Exeter career was challenged by me, and all of his party, when I pledged myself, to convict them of *wilful lies*, of direct falsification, and suppression of facts. Ten weeks passed by before Mr. M'Ghee returned an answer, when the hell-farce at Exeter Hall was over ; and when it came what was it ? Why that HE could not meet me because he was asthmatic. The son of Æolus had lost his wind,

but he said, though HE could not meet me himself, he would find a man who would. This was like the man who said he saw the man who saw the man who said he saw the man who saw the King. The Rev. Mr. M'Ghee did not say who the man was. And was it to be thought that I who had met the able and high-minded Mr. Pope—with whom I contended not without difficulty, and over whom I never claimed a triumph—was it to be thought that I would condescend to meet some wild scape goat, without grace from above, or from the kitchen. (Great laughing.) This Mr. M'Ghee has had the audacity to blame me for challenging the Bishop of Exeter, although Bishop Philpotts branded my creed as damnably superstitious and idolatrous. I have great respect for the Protestant clergy, and I know scarcely any of them whose morality and honor are not beyond reproach. I would be the last man to treat any of them with indignity ; but if it was not fit for me, who have some little character, to challenge Doctor Philpotts, who had assailed my creed, how was it fit for the Rev. Mr. M'Ghee, an old schoolmaster and *bratlasher*, though a young parson, to challenge Doctor Murray and Daniel O'Connell, *neither of whom had ever attacked the religion which Mr. M'Ghee at present follows ?* He was out of wind when I challenged him, although he immediately after delivered speeches several columns in length. He refused to meet me—I proclaim it here—he refused to meet me from want of heart. He had not the *pluck*. I again dare him to it, and let the press proclaim that I am ready to meet him or his fellow-itinerant at any time or place during my present stay in Dublin, which will be at least a month longer. Mr. Maguire then said, "I will now be serious, and really I scarcely know how to treat the subject with much solemnity."

Did he remember to *bless* himself and *invoke ?* He then stated the heads of the three discourses he should deliver on that night and on Friday and Sunday. For the present he should confine himself to the matter and manner in which the circum-itinerants had handled Dens. In reply to their allegation that whatever is in Dens is to be taken as standard—as orthodox, and as binding upon Catholics :

Totidem verbis, Peter Dens said "That if any of the future professors of the university should *wish to amend* what he had written, and would send their emendations to him, he should gladly adopt them, for that he was not so wedded to his own opinions as not rather to approve and admire what was preferable."

So said the candid author of the Maccabees (2 Macc. xv. 39.), yet the "infallible" tribunal has decreed the Maccabees to be an *inspired* book, and placed it in the canon.

"This is a proof that the work of Dens is not a standard and binding authority. The very dedication declares that it is open to the emendations of "future professors."

The future professors, however, have not felt it necessary to make any amendments ; Archbishop Murray with a † has given it his approbation—"*ejus cum approbatione susceptam*,"—and it is generally studied by the Irish Popish craftsmen——who study at all.

Mr. Maguire next entered upon an elaborate discussion of the propositions which the itinerants had professed to extract from the work of Dens.

He said, "their great object is to make it appear to the English that Dens taught that all Protestants, Quakers, Dissenters and others are doomed to persecution here and to damnation hereafter by Peter Dens and the Catholics—that is their object. I beg to state, *that greater political villainy and roguery was never attempted* than in this *brutal* charge ; Dens taught the very contrary of what they

maintained to be his doctrine. He stated that those to whom the gospel had not been preached could not be considered more than negative infidels. We admit that Lutherans, Calvinists, &c. are heretics, but we never can aver that their heirs are so. [*O tempora!*] They are heretics in principle, but they are only formal heretics!! This too is the doctrine of the church.

And pray who, after all, is priest Maguire, but a craftsman in the mystery of no great character with the hierarchy? and what authority has he to contradict the "approved" book of conference for the Romish clergy of Ireland, or to assume on behalf of his *church!!*

After expatiating with "great force" upon what he called the shameful unfairness of keeping these things back from the sight of the English people, Mr. Maguire observes:—

"Certain propositions in Dens are *political* and not religious—matters laid down *merely for the expediency of the state, and to please a court!* The itinerants have also stated that the church considers all who are baptised as subject to her dominion. This is true as regards those baptised in her pale [a fair admission], but, as regards those who are not, it is false. This is proved by the rebaptising of Protestants and others, when they are converted to the Catholic faith. The *term heretic*, as used by Dens, applies to those *who have deserted the faith in which they were born*, baptised, and reared. In my subsequent discourses I shall have to show that all religions have persecuted more than Catholics—that all other religions have ever persecuted on the score of religion itself, whilst *the Catholics never persecuted but from state and political designs.*"

No one ever accused Popery of persecuting *from* religious motives, but *for* them; its whole structure is a secular perversion of the institutes of heaven.

"The *established church* has persecuted—but am I therefore to say that persecution is the essence of its creed; or shall I not rather say that its persecutions, like the state propositions of Dens, are the consequence of its junction with the state?"

Mr. Maguire next alluded to the allegation that Catholics assume the right to compel heretics to embrace the truth by punishment:

"The church cannot hurt the hair of a man's head upon account of his creed."

Thanks to God, things have not yet gone so far that "the church" can legally do much in that way.

"There are seven processes of punishment for heretics—six of these are purely and exclusively spiritual, and the seventh, the only one which affects the heretic *in temporalibus*, is inflicted by the state. *It is true that Dens speaks of heretics being hateful to the state*, but it is not Catholic doctrine which makes them so."

In conclusion, Mr. Maguire stated, that Dens maintains many points which Catholics do not hold *as of faith*, such for example as the infallibility of the Pope, and his influence over temporalities.

"I will defend no treatise on theology as a standard work. I am, however, prepared to defend, against any clergyman who will meet me, *every proposition in the decrees of the Council of Trent*—Bosuett's exposition, the creed of Pope Pius, and the rule of faith by Veronius."

Such is the strain—omitting many of the terms "blackguards," "villains," "vagabonds," "liars," &c. &c.—in which, for a full

hour, the great champion vindicated the character of the papacy and that of its advocate, Master Peter Dens. From the concluding paragraph in the *Freeman's Journal*, it is evident that the report was intended as a puff for the "first controversial preacher of the day!!" whose "irresistible address" gave strength to this "damning proof of the dirty tricks to which the opponents of the *religion* of Irishmen find it necessary to resort." O well, indeed, may we say of those whose teachers are of such a character, My people are destroyed for lack of knowledge. Well may they who feel the value of souls sigh and cry for the wretched multitude, who are as sheep without a shepherd; and pray that God will send them shepherds who shall gather them, and feed them, and protect them by his holy gospel. In further illustration of the genius of Popery, we turn again to the controverted text book.

DENS'S READINGS MADE EASY.

Our former extracts from Master Peter went to inform the husbands in the Romish communion what manner of intercourse may be carried on between the clergy and married women by means of the confessional. We could have proceeded much further in our cullings of the dog's-tooth and snap-dragon from the same prolific border of the "sacramental" garden; and were prevented from doing so only by a desire to ascertain what might be the public feeling in reference to such disclosures. Our correspondence induces us to resume a duty which, one friend says, "is certainly a painful but a necessary one," and another declares his "conviction, will do more, as a developement of facts, than any arguments upon principles and tendencies, to make the priesthood dreaded and the system loathed; and induce a disposition to attend upon the open and honest proclamation of the gospel of God our Savior." From the little we have been able to collect of the feeling of the Roman Catholics upon this subject, we have a hope, that ere long it will be a criterion of female virtue to have a horror of the confession box; that no husband will encourage the disclosure of his own infirmities or the exposure of his wife's weaknesses to a spiritual familiar; that no father will risk the virgin innocence of his daughter on the caprices of a ghostly inquisitor, or permit the certain violation and ultimate paralysis of her maiden sensibilities, by the keen or caustic inquiries of a possibly lecherous catechist.

Upon the subject of matrimonial fidelity, Dens and the schoolmen make it sin, that "must be expressed" in confession,

If a married person has become incapacitated, by any of the various means *which are mentioned*, for the confessor to inquire into, for discharging the conjugal debt. Vol. vii. p. 150.

Mortal sin is committed by men indulging the crime of Her and Onan, by women who take certain potions, who cast out, or endeavor *rejicer, viri semen.* p. 147. 2.

Women who are *enciente* are to be advised, by their reverences in what way to conduct themselves. p. 147. iii. 3.

To one particular in connection with this question of the conjugal act, we cannot but call the special attention of men possessing common sense and common moral feeling. That this practice of revealing the secrets of the marriage state, and subjecting its hallowed mysteries to the ingenious questionings of a confessor, can have no salutary end,—yea, that it must be productive of wantonness and lust in the spiritual familiar, the following will prove:

May a wife *se tactibus excitare ad seminationem*, if her husband shall have withdrawn *a copula conjugali* after *ipse seminavit*, and before *seminaverit uxor? !!*

Answer—*Some* say she may not; *eo quod, cum vir se retraxerit, actus sit completus;* and that she would be guilty *peccatum pollutionis:* but others say she may; because that excitation *spectat ad actum conjugalem completum et perfectionem;* but these except the case where there is danger *ne semen ad extra profundatur!*

Here we have a case of the greatest delicacy that can be imagined, upon the principle of which there is *no consent among the doctors*, into which the confessor withal may curiously inquire, and the physical causes of which he may wantonly abuse. Monster of abominations!!!

We have given enough of the confessional to show its claims to the veneration of those who would wish the connubial sanctuary to remain uninvaded by the impertinent curiosity of the ignorant zealot, or the artful inquiries of the hypocritical villain. Fathers and guardians of the rising generation are no less interested in the discipline of this school of licentiousness, as will appear from some examples from the rules for the confessing of young persons.

Boys before the age of puberty may have the delights of venery and carnal emotions, even from the time of their being *five years old*. Vol. iv. p. 383, ix. For this reason immodest touches and looks in children of five or seven years old are wont to be of a sensual character!

At five years old, therefore, parents ought to bring their children to the *holy* father for plenary confession; and the old Trojan practitioner is to pursue his investigation of the *homunculus* agreeably to the annexed precepts:—

Kisses, touching of the face, squeezing the hand, &c. between young people of different sexes, from sexual love or pleasurable excitement, are to be included among sins of lust, both because of the danger of carnal commotion in one's own body and in the body of the other. iv. 382. iv.

The common excuse of boys and girls that they did not feel such emotions is not to be admitted for a moment, because they ought to fear from the commencement lest the other party might have suffered them from such kisses or touches, &c. v.

Pretty thing, indeed, is this confession, when as is here admitted, the party confessing is from the outset tempted to falsehood by the very sacrament, and is not to be believed unless he inculpate himself!!

Sylvius would reduce the kissing and hand-squeezing of betrothed persons to the action of honorable love, p. 383. vii., but on this the doctors are not agreed.

What, then, the use of the confessor's inquiry upon the subject but his own interest or gratification? But the profligate inquisitor is further at liberty to inquire "concerning unchastity in looks, touches," &c.:—

Whether his subject has had his hand upon a woman's breast? 382. iii.

Whether a female has without cause done any act *circa hominis pudenda*, or about *eas corporis partes* which men *ob pudorem similem tegunt!!*—ii.

It is to be observed, that in every carnal sin the circumstances of conjunction are to be particularly expressed in confession

Whether a virgin has invaded chastity by the violent *penetrationem vasis digito aut alio instrumento!!!* Vol. iv. p. 364. xi.

O Popery, how filthy thou art! Well may it be said of thee, that thou workest all uncleanness with greediness, and art given up to vile affections!! We shall cut short our present exposé, adding a sketch of the method by which the *holy* "gentlemen" elicit the thoughts and emotions of their penitents. Each class of sins has its prescribed *schema* or praxis; in that for "discreet examination as to unchaste thoughts," the pious schemer is literally instructed to question his young [seven years old] disciples as follows:

Penitent—I have had unchaste thoughts.

Confessor—Did you give cause or occasion for them by looks, conversation, &c.?

P.—I did not.

C.—Did you endeavor to cast them off?

P.—No. [Taken for granted.]

C.—How long did you voluntarily cling to them?

P.—For five pater and aves [the moral mile-stones of Popery.]

C.—How often did it happen?

P.—Once.

C.—Had you any delight in them?

P.—Yes.

C.—Did you also yield consent to the ———? Had you a desire or inclination to ———? Had you a desire to ———, were an opportunity afforded? Vol. vi. 278. p. 347.

P.—No, but there was only a lingering delight, to which I yielded consent.

C.—About what *object* and about what *act* was the delight?

P.—*Circa copulam* with a young gentlewoman [or gentleman as the case may be] no way related to me by birth or marriage.

C.—What manner of person are you, single, married, or bound by vow?

P.—I am an unmarried man [or woman].

C.—Did there follow any carnal commotions in your body? [Of ——— kind or ——— or ———.]

P.—Yes.

C.—Did you endeavor to resist those feelings, or shake them off?

P.—No, but I just let them go on.

C.—Did pollution [or ———] follow?

P.—Yes. [Again taken for granted.]

C.—Did you continue in those thoughts or delights?

P.—No, but I immediately abhorred them, repressed the feeling, and cast away the thoughts, and turned me to God, and called Jesus! Mary! * * * *
Vol. vi. No. 278. p. 347.

As it sometimes happens that young men and women about the age of 20, confess nothing concerning the temptations of luxury, therefore let the confessor prudently and deliberately (as St. Thomas advises) examine them, beginning in a more general way:

C.—Do impure thoughts ever occur to you?

If he should say yes, the confessor may proceed as above. If he should say no, from ignorance concerning sin, he may be examined further and more closely,

C.—Do you ever keep company with the other sex?
P.—Yes.
C.—Had you any loose or immodest conversation?
P.—Yes; *de concubitu et partibus pudendis.*
Confessor.—What part did you take?
How often did it happen? What kind of persons were present? How many were present?
Did any carnal desires ensue?—any liberties?—kisses, &c. &c. &c. Very young people are usually examined upon this subject in these terms.—
Had you any loose or wicked plays among yourselves or with others, &c. &c. Vol. vi. No. 280. p. 350.
It is to be observed, that "in every carnal sin the *circumstances of the conjunction* [both by male and female, married and unmarried, immature and adult] must be expressed in confession."

Little need be said as to the operation of such a system. Our own opinion is, that not only is it morally impossible for a devout Roman Catholic to be a person of pure heart, but that the more ingenuous and innocent the party be who is brought to the confessional, and the more constant and devout his attention to this "sacramental" duty, the more likely is he to be injured by suggestions of uncleanness and dishonesty. We think it is morally impossible that the brothel itself should be able to suggest so much of impurity and intrigue as must of necessity be taught to the habitual attendant upon this secret service of the man of sin.

A MOTHER'S GIFT—THE BIBLE.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love
The noblest for her son;
And from the gifts of God above
She chose a goodly one.
She chose for her beloved boy,
The source of light, and life, and joy.

And bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside
That he from youth had borne;
She bade him pause, and ask his breast,
If he, or she, had loved him best.

A parent's blessing on her son,
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember! 'tis no idle toy—
A mother's gift—Remember, boy.

CHRONOLOGY OF POPISH INNOVATIONS.

The Papal hierarchy pretends to derive the fisherman's seal and keys of heaven from the Apostle Peter, who, it is well authenticated, was never at Rome, and whose apostleship was expressly to the Jews. St. Peter declares, Acts, chap x. v. 34 and 35, that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him. Surely this liberal and Christian view of salvation makes the presumptuous Papal Church the reverse of *infallible*.

The Church, from 33 to 119, was truly Apostolical, conformable to the Scriptures.

Holy water commenced at this period, A. D.	120
Penance	157
Monkery	328
The Mass in Latin	394
Extreme Unction	550
Purgatory	593
Invocation of the Virgin and Saints	
Papal Usurpation, confirmed by the weakness of the Emperor Phocas	607
Kissing with humility the Pope's toe	709
Image Worship, adoration of the Cross, &c	715
Canonization	993
Baptism of Bells	1000
Transubstantiation in the Sacrament	
Celibacy of the priesthood	1015
Indulgences	1190
Dispensations	1200
Inquisition	1204
Auricular Confession	1215
Elevation of the Host	1222

PROGRESSIVE GODLINESS.

There is no delusion so common, and no delusion so great,—no snare to which the heart of man is so exposed, and none so fatal to the peace of men, as that presuming on a work of grace begun, which makes indifferent to the minor characteristics of religious life, and leaves ignorant of the minute ingredients of religious experience. To name Christ, and to call upon his name,—to receive the symbols of his mercy, and to give him pledges of our love,—are indeed privileges of grace which the renewed and pious heart will prize above the highest honors and the most precious treasures of the world. But all the ritual engagements and the sensible services of religion may spring from feelings and co-exist with principles far removed from those of spiritual knowledge and of holy love. The only real evidence of a regenerated nature and a justified condition, is that of a growing conformity to the will of God, and a gradnatiug fitness for the world of purity. The admission of this truth is a necessary conclusion of all our reasonings upon the constitutional tendency of nature, which never permits us to continue for a moment in one state. It is equally an inference from all the instructions of the word of life, upon the nature and the necessity of that new man

which after God is created in righteousness and true holiness. Progressive holiness is unquestionably the import of that splendid declaration, which makes "the path of the just as the shining light, that shineth more and more unto the perfect day." Progressive holiness is certainly the object of that exhortation which urges to "go on unto perfection." Progressive holiness is no doubt the force of that fond and fervent supplication of the Lord, in the language before us, "Sanctify them through thy truth."

My dear hearers, our desire and prayer to God for you, is, that he will thus sanctify you in body, and in soul, and in spirit. We would see the smoking flax of your faith, kindled by the breath of the Highest, burning stronger and stronger, till, like the holy fire upon the altar of Elijah, that burnt the sacrifices of the prophet, it consumes the carnal affections, and leaves pure as refined gold the hidden man of the heart. We would witness in you that simple active virtue, which, like the rapid stream, that sweeps away all residuum from the polished rock, may leave you as the children of God, without spot and blameless in the midst of a crooked and perverse generation. We call not for those starts and flights, too common in the churches, which are but distempers in the visible body of the Lord. Heats of affection, that, like the blazing furnace or the glare of the lightning, are violent and short—flights of devotion, that, like the course of the arrow, are lofty and powerful, but as rapidly sped,—these are not to be mistaken for that steady, gradual warmth, and life, and energy, which the Sun of righteousness produces in the heart and sustains with the hope of glory—*J. B. M'Crea on Gospel Sanctity*

NOTICES.

With secular politics the Protestant Confederate has nothing to do. As far as circumstantials have a direct influence upon religious principles, we can have no objection to admit them among the contents of our work; in short, this is implied in our motto. "No Popery" is the antithesis of "No Bible;" and in vindicating the spiritual doctrines of this we must at times directly assail the carnal politics of that. Our friend Beza will, we trust, be satified with this answer.

Christian Orangeman will oblige us by frequent communication. We have taken steps to carry his suggestions into practice. Orangemen can afford to give up their signs and their affiliated character, without any injury to either their principle or efficiency. They are identified by moral marks which their enemies can never learn, and for all the proper objects of their fellowship can be aggregated without any noisy or ostensible array. We certainly advise their continued meeting, as independent societies; and should the Grand Lodge require it,—as we have no doubt they will,—the surrender of their warrants. There is no reason, whatever, why a number of persons in one street or district should not assemble for the same purpose and in the same manner as some in another place.

Registration of Voters.—Our attention has been called to this subject by D. M. C. in a manner that requires particular notice. We shall expend a few words upon it next week. Meantime, we shall make inquiries in reference to the *Booksellers* in Grafton-street, as well as some others who live by Protestant patronage, that we may be able to give our readers a list of those whose *religious* neutrality can permit the sacrifice of God our Saviour on the altar of mammon. "He that is not with us is against us."

An Observer is informed that we are making inquiries concerning the nun at Harold's-cross; we promise a second correspondent, of the same name, that the Priests and the Popish school at Chapelizod shall not be overlooked.

Anti-Papist, on the raffle of the "Holy Bible," and J. H. L. on that of the "Gold Watch," for Popish objects, shall both be attended to.

We believe every word of the professions of a Sincere Friend; but can assure him he is in error respecting the "honorable personage," he has named. We had a letter from him only yesterday, in which we are authorised to explain for him at the proper time.

Amicus—R. P.—A Hearer of Mr. M'Crea, and anonymous about "ragged brother Joseph," the drunken saint, have been received.

X.X.X. about the Spanish priests is too bad. Dens, in all conscience, is enough.

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THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. III. "NO POPERY." Vol. I

"COME, THOU BEAST, WORSHIP THY CREATOR WHOM I HOLD IN MY HAND."

The above engraving illustrates one of those legendary lies by which the ignorant people of the Romish community are cheated out of their salvation by a mercenary priesthood. It represents the fable of St. Anthony convincing a heretic of his infidelity by causing a mule to pay adoration to the wafer-god. Cardinal Bellarmine, a Jesuit, one of the most approved writers in favor of Popery, gives the story with all sobriety in his Treatise on the Eucharist:—

"St. Anthony, says he, was disputing concerning the truth of the Lord's body in the Eucharist, with a certain heretic in the parts of Tholouse (*the Albigenses and many more being infected with error* upon this matter). The heretic required of Saint Anthony this sign, knowing him to be endued with the gift of miracles: says the heretic, I have a mule *(jumentum)* to which I will give no meat these three days; after the three days' end, come thou with the sacrament, and I will come with my mule, and will pour out provender before it; if the mule leave his provender and come and venerate the sacrament I will believe.

These conditions were accepted, and after three days, St. Anthony, being accompanied with a multitude of the faithful, and holding the venerable sacrament in his hand, spake thus to the mule :— In the virtue and name of thy Creator, whom I, though unworthy, truly hold in my hand, I require and command thee, O animal, that thou immediately approach humbly after thy manner and show reverence to him; that so by this, heretical pravity may understand, that every creature is to be subject to his Creator, whom the priestly dignity daily handles at the altar! Upon the saying of which words, the mule, forgetting his provender that lay before him, and his hunger, went towards the saint; and bowing his head and bending his knees, adored the Lord as well as he could, and confuted the heretic!!" O rare St. Anthony, no wonder the fishes lifted their heads out of the sea to listen to thy preachings, and that on one occasion a large congregation should bare their backs and set to whipping each other for their sins. As the mules still are found bowing down to their breaden Creator, the marvel is that no charitable hands are found to lash them for their folly.

ANATOMY OF TRANSUBSTANTIATION.

We have just read a little work by Alexander Carson, A. M. entitled "The Doctrine of Transubstantiation subversive of the Foundations of Human Belief," than which we have never met with a more complete and unanswerable treatise upon that most monstrous of all the "monstrous absurdities" of Popery. Our space does not afford a particular review of this excellent defence of reason and common sense against the jargon of the god-makers. In the hope of inducing some of our readers to possess themselves of the best manual upon this topic we happen to be acquainted with, we shall give a few extracts from it; but it is only justice to the learned and sagacious author to say, they convey a very meagre idea of the character of his book.

Since God stretched the heavens over the earth, says Mr. Carson, there has not been broached in human language an absurdity so monstrous as that of Transubstantiation. That a bit of bread is converted into a full-grown human body, while to all the senses it remains unchanged; that it is the real body of Jesus, that was born of the Virgin, crucified in Jerusalem, and is now in heaven; and that in ten millions or a thousand millions of such bits of bread, each distinctly is the entire body, soul and divinity of this glorified Jesus, and all together the same one body; is an assertion so shocking to common sense, that it requires equal credulity to receive the doctrine itself, and to believe that it was ever received by any rational being.

One of the first principles of contingent truth is, *that things which we distinctly perceive by the senses, do really exist, and are what we perceive them to be.* This is a maxim that was not made to serve a religious theory, and depends not on reasoning, but is the

immediate dictate of the human constitution. When we examine the grounds of our belief in the testimony of our senses, we find no other reason for our faith, but that it is the law of our constitution. To seek further evidence, or attempt to support this testimony by argument, is equally vain and absurd. Really, to doubt it, is to be mad. If God be the author of human nature, those convictions that are the immediate dictates of our constitution are the oracles of heaven. Now the doctrine of Transubstantiation overturns the evidence of the senses, violates the human constitution, and gives the lie to the Maker of man. If we have not sufficient evidence that Transubstantiation is false, the apostles had no evidence of the resurrection of Jesus; and we have no evidence of the existence of the objects around us.

It is argued in objection to this, that the senses since the fall are *corrupted,* and therefore are not worthy of implicit confidence. Well, if the senses are corrupted, in such a sense as to justify us in withholding our implicit confidence, they are equally liable to suspicion in every thing.

The abettors of this doctrine, in adverting to the testimony of sense, affect to speak of the senses as *limited,* with a view to discredit their authority. But the limitation of our senses is no proof of their corruption either moral or natural. The senses were limited even in Adam, when he came from the hand of his Creator. Limitation is implied in the very nature of perception by sense. The limitation of the senses does not imply that we are not fully to rely on what the senses actually testify. I look at the moon; am I to doubt the existence of what I see, because I cannot discover, at such a distance, how the inhabitants are employed?

Some pretended philosphers, says Dr. Beattie, have made a noise about the fallacy of the senses; our senses, say they, continually deceive us; but reason enables us to find out the deceit, and correct it; therefore we do not believe in our senses, unless reason warrant their testimony. I plunge a straight stick in water, keeping the upper part dry, and my sight informs me it is crooked. Very true; but how do you know it is straight? Turn away from it without handling or looking at it, and you may reason about it as long as you live, without ever knowing whether it be straight or crooked. This we know by the information of our senses, that is of our sight and touch; and this we should never know, if we did not believe our senses. In the case of Transubstantiation there is the united testimony of four of the senses, and of the fifth as far as it understands the subject. These also are not the senses of one man only, in whom they might be supposed to be disordered; they are the senses, not of Protestants and infidels, but the senses of papists also. If God made man, Transubstantiation is false.

Transubstantiation, they tell us, is a miracle, if so it is one of a peculiar kind. Miracles in their very nature, are an appeal to the senses, for the proof of something of which the senses are not

judges. Now Transubstantiation is not an appeal to the senses, nor to any principle in human nature; but is an appeal to fanaticism against common sense—an appeal to the most stupid credulity, against both sense and reason.

There is a species of lunacy, called hypochondria, in which the unhappy person affected with the disease does not believe his senses. A man will think his legs are made of glass. The disbelief of the senses in the Mass, appears to be a species of lunacy of the same kind, and may with great propriety be denominated *popish lunacy*. To reason with those who deny the authority of sense is perfectly absurd, for there is no common ground of argument. A man, if he chooses, may refuse to admit the evidence even of his own existence; there is no cure for his obstinacy by reasoning. He must be given up as a lunatic. Medicine might cool him; argument would only inflame his paroxysms. If incredulity arises from perverseness and attachment to system, he must be treated as the worshippers of Baal were by the prophet, and lashed into common sense by ridicule.

To deny the authority of the senses is to overturn almost every truth. It overturns the Scriptures and the miracles of Christ. It overturns the evidence of his birth, life, death, and resurrection. It overturns the evidence of testimony human and divine. It overturns the testimony of memory; for this faculty is conversant principally about the objects of sense. It overturns the evidence of the very existence of God, for this is derived from the senses.

The authority of the Church constitutes the paramount obstacle in the way of Romanists yielding to common sense. But here they stand self-condemned; for without believing the senses, where is the reason to believe that there is any such thing as a church? An Indian philosopher, when asked what supports the world, replied, that it stands on the back of a huge elephant: when asked again, what supports the elephant, replied, that it stands on the back of a huge tortoise. The church is this tortoise. When examined as to the grounds of the belief of an article, one reason and another is given, but at last, when pushed, all is put on the back of the tortoise. I appeal to the common sense of mankind. I undertake to prove not only that Transubstantiation is not true, but that Almighty power could not make it true. If my countrymen will still choose to persist in the belief of this great antichristian lie, it must be at the expense of the sacrifice of every principle of the human mind.

Axiom 1. *One piece of matter cannot be another piece of matter, identically different from it.* If, then, the bread be converted into a human body, the body made of bread cannot be the body made of the substance of the Virgin. Look into that field—there are a crow and a pigeon. Almighty power could turn the crow into a pigeon, and the pigeon into a crow; but Almighty power itself could not make that identical crow become that identical pigeon, nor that identical pigeon become that identical crow.

2. *A finite substance cannot be in two different places at the same time.* Christ's body and soul cannot be in the heaven of heavens, and at the same time in innumerable places on earth. How can your brother swallow Jesus Christ on the opposite side of the globe, at the same moment that you swallow him here?—How can he be eaten in innumerable places over the earth at the same time?—Can the body be in millions of places at once?

3. *A part is less than the whole.* Now, according to the doctrine of the Divines of the Church of Rome, the bread is whole Christ, the cup is whole Christ—every crumb of the bread is whole Christ, every drop of the wine is whole Christ; yet the whole together is but one Christ.

4. *Nothing can begin to exist that exists already: it is impossible to create that which is already created.* Christ's body then that has existed for upwards of eighteen hundred years, cannot be the same body with that which is created from time to time in the Mass.

5. *That which has no extension is not body.* In the body of the Mass—Christ is said to have *no extension of parts.* If so, it is not a body at all: for extension is necessary to the very idea of body.

6. *That which has no extension cannot be the same with that which has extension.* Now it cannot be doubted that the body of Christ in heaven has extension and parts. It cannot, therefore, be the same as the body in the Mass.

7. *Matter necessarily occupies place.* The body in the Mass therefore is not the real body.

8. *That which is bounded and occupies place, cannot be the same with that which does not occupy place.* Now the body of Christ in heaven occupies place, and is bounded by some outlines, whatever may be its extent.

9. *That which does not exist can have no qualities: and qualities or attributes must necessarily have a subject in which they exist.* Now the Church of Rome holds that the qualities of bread and wine remain in the eucharist, when the bread and wine themselves are gone.

10. *A whole human body held in the hand of another human body cannot be the same with the body that holds.* A man cannot hold himself in his hand.

11. *A man cannot swallow the whole of his own body—the container cannot be the contained.* I have heard of mountebanks who proposed to put themselves into a pint bottle; but I never have heard that the most extravagant of them had proposed to swallow himself.

12. *The same body cannot be visible and invisible at the same time to the same persons.* Now the real body of Christ at the eucharist was visible to the disciples; but the body made of bread is invisible.

13. *The body of Jesus that sat at table, gave away the eucharist, and remained in his place after it was given away, cannot be the same with the eucharist.* The natural body that sat at table, was not

during any part of the observance in the mouth of any of the disciples.

14. *A man cannot be dead and alive at the same time.* Now Roman Catholics say that Jesus Christ is alive on the altar; yet, if the thing is not a representation but a reality, he must be dead.

15. *The blood cannot be in the flesh if it is in the cup.* Popery alleges that the flesh contains blood in it, and therefore withholds the cup from the laity.

16. *If the whole substance of the wine is turned into blood, the cup cannot contain the flesh and bones.* Yet we are told the cup is whole Christ.

17. *That cannot be an unbloody sacrifice, in which the sacrifice is a victim of flesh and blood, and whose blood is separated from the body.* Yet they tell us that the sacrifice of the Mass is an unbloody sacrifice.

18. *The same body cannot at the same time be larger and smaller than itself.* The body in the wafer then cannot be the body in heaven.

19. *A body that is organized cannot be the same with one that is unorganized.* Now Christ's body is an organized body, but the wafer is an unorganized body.

20. *An entire organized body cannot be in every organ of itself.* The whole body cannot be in the eye, ear, &c.; nor can one organ be in another. Yet, if Transubstantiation be true, all the organs must be in each.

21. *A body cannot change place without passing through the intermediate space;* yet the Christ who is in heaven, we are told, appears on the altars on earth, without passing through the intermediate spaces.

22. *An event cannot be commemorated till it happens.* Yet the Roman Catholic writers make the eucharist a commemoration of the death on the cross, though the first Mass was celebrated before that death.

23. *A sacrifice in remembrance of another sacrifice, cannot be the same with that of which it is the remembrance;* yet we are told that the eucharist is the same sacrifice with that of the cross, and that it is also commemorative of it.

24. *A sacrifice cannot be representative of itself.* If the sacrifice of the Mass is the same with the sacrifice of the cross, it cannot also be a representation of it.

25. *That which is continued cannot be finished.* If the sacrifice of the cross was finished on Calvary, as Roman Catholics admit, it cannot be continued in the Mass. They must be two sacrifices, even though the victim is the same.

But there is no end to the absurdities of Transubstantiation. It is a mine of nonsense, that might be worked to eternity without danger of being exhausted. I have done enough to shew that it subverts all the principles of evidence, and makes a wreck of the human mind.

TO BE CONCLUDED IN OUR NEXT.

MARTIN LUTHER.

PERHAPS the finest, richest, and most generous species of character, is that which presents to the dainty the most repulsive surface. Within the rough rind the feelings are preserved unsophisticated, robust, and healthy. The *noli me tangere* outside keeps off that insidious swarm of artificial sentimentalities which taint and adulterate, and finally expel all natural and vigorous emotions from within us. The idea of a perfect man has always been figured forth in our minds, by the emblem of the lion coming out of the lamb, and the lamb coming out of the lion.

Of this description of character was Luther. Nothing could exceed his submissiveness and humility, when a choice was left him whether to be humble or daring: but when conscience spoke, no other consideration was for a moment attended to, and he certainly did then shake the forest in his magnificent ire. But if we behold him one moment, to use his own quotation from Scripture, "pouring contempt upon princes," and highly raging against the highest upon earth, we see him the next in his familiar correspondence, a poor, humble, afflicted man, not puffed up with pride at the great things he had accomplished, but rather struck down by a sense of his own unworthiness. As to his violence, it was part of his mission to be violent, and those who lay it to his charge to be blameworthy, seem to us not to accuse him, but to accuse providence. Not to have been violent, would to him have been not to have been in earnest. And here it must be observed, that his violence was only verbal; it was merely the rousing voice to awaken Europe from the lethargy of ages.

But let us follow him into private life. Here it is that we shall best learn to appreciate him. We will not dwell upon his constant contentment in poverty, and his contempt for riches, because this is the characteristic of almost all great men, who are really worth more than gold can procure them; but his long unbroken friendship with Melancthon—a character so opposite to his own, and in some respects so superior, as he was the first to acknowledge himself, has always struck us as a proof that he possessed much sweetness and gentleness of disposition. Envy or jealousy never interrupted for a moment the fraternal affection that subsisted between these great men. Of those passions, indeed, Luther seems not to have been susceptible. Neither did personal ambition come near him. Though he had so many titles to it, he never claimed the supremacy over his contemporary reformers. Notwithstanding the great things he had performed, he gave himself no air of grandeur or importance. He seemed to consider himself as a common man among common men. He was Dr. Martin Luther, and nothing more. There was a simplicity and commonness in his habits and conversation, which contrasted wonderfully with the mighty revolution he brought about. This simplicity, we were going to say, shows his native greatness; but we correct ourselves and add, that it exhibits that apostolic frame of mind which all the

messengers of God, from Moses downwards, have dpl ayed. Such men are moulded at once by the Hand that sends them. The accidents of this world have no power (as they have upon others) to change or modify their moral conformation. There is an oneness, a wholeness, an uncompoundedness of character in these elect instruments; on their moral frame is chiselled by the Divine finger one idea, and one only—and that external to their earthly condition. Hence was begotten the simplicity and homeliness of Luther's walk in life. Had he acted the great man, he would have proved that he was not the apostle. The frank, popular, coarse, and somewhat pleasant bearing which marked him, has made him the hero of the populace to this day in Germany. What is also remarkable in a man of his indubitable and profound piety is, that he had no austerity.—*Blackwood's Magazine.*

SPICE OF POPERY.

Epigram, by that eminent father of the church Emanuel Thesaurus, which will serve to shew in what reverend terms Romanists think and speak of the Deity in conjunction with their Demon-Gods:—

HILARIUS *amorem Christi filiæ præfert.*

Unica Virgo tibi, numeri quæ damna rependat,
Unica felicem te facit esse patrem,
Jam fuerat jungenda viro; cum sponsa Tonanti
Ducitur, *affinem te facit illa Deo*:
Conjugio veneranda novo, jam debita cœlo,
Astra petit, viduum deserit illa patrem.
Quid miref, si *dona tibi omnia Deus oedat?*
Mirer, si SOCERO non daret ista GENER?

The following version, though very inelegant, is faithful to the sense:

HILARY FOREGOES HIS DAUGHTER FOR THE LOVE OF CHRIST.

One daughter—who the loss of more outweigh'd—
A happy Father of HILARIUS made:
And now, betroth'd to *Man*—her alter'd vows
Made GOD her *Father's* COUSIN and *her* SPOUSE.
In this new wedlock, much to be ador'd,
And due to Heaven in virtue of her Lord,
She took up house amid the starry choir,
And doubly widow'd left her sainted sire.
What wonder, then, St. Hilary, if God
Grant every thing to thy paternal nod?—
For, did THY SON-IN-LAW withhold from thee
Aught thou shouldst ask, that would the wonder be.

THE RATHFARNHAM NUNNERY.

SPECIMEN OF OLD ABOMINATIONS.

WHEN the "religious" retreats of England were suppressed by royal edict in the 16th century, the development of the interior of those moral charnel houses, was such as to be almost incredible; for scarcely any species of crime to which brutalised humanity is liable, was unpractised. The recent break-up of convents in Spain, the destruction of nunneries in America, and the determined resistance by the nations of continental Europe to the settlement of monks and nuns within their boundaries, would seem to indicate

a general knowledge of the similar character of modern conventualism. Poor Ireland, last and lowest of the nations, shuts her eyes to the facts of sin and sorrow that make up the history of monachism; and opens her arms to the banished libertines that are daily landing on her coasts. Fascinated by the address of "*Ladies* of Loretto," and "*Gentlemen* of Mount Carmel," "Sisters of Mercy," and "Brothers of Charity," "Nuns of the Virgin,' and "Monks of St. Francis," the deluded people actually vie with each other in the encouragement of *religious* vagabonds and *spiritual* gipsies, who are beginning to swarm our streets, and to annoy our dwellings as plagues of locusts. To the eternal disgrace of some nominal Protestants of the higher classes, their periodical patronage of balls and bazaars, of concerts and consecrations, of routes and raffles, to support what are considered the laudable institutions of popery, is in no little degree a cause of that infatuation in the lower orders. Ignorant of the arcana of Babylon, and ensnared by his devices whose emissaries are transformed into angels of light, many of our Protestant gentry cannot believe that the outside fairness of "the ladies" and "gentlemen" of the crucifix can cover any thing but what is upright, excellent, and beneficial.

We happen to be in possession of the "Rules of the Institute of the Blessed Virgin Mary," the convent at Rathfarnham, which ranks amongst the most respectable of the Irish nunneries; the inmates of which are spoken of as ladies of superior piety, accomplishment, and usefulness. From a few of their rules, which we shall take leave to publish, our readers will be able to judge of the comparative excellency of the conventual life in Spain and in Ireland. After reciting the Bull of Pius VII, in 1821, for this foundation, and that of Clement XI. for the origin of the Institute in 1703, which grants to its patron the Elector of Bavaria, "a freedom from all excommunication, suspense, interdiction, and all other censures, *as well in regard of the sacraments* as other favors of the church, of what name soever these spiritual pains may be," the Book proceeds:—

RULES OF THE INSTITUTE.

All who enter this Institute are *to choose the most glorious Queen of Heaven as the chief co-operatrix to the redemption of mankind*, for their *special Patroness and Mother*, and not only to love and *reverence* her with ALL their strength, but likewise with a filial confidence *to fly unto her in all their necessities.*

None must be admitted to the noviceship, till they have completed their *fifteenth* year, and they must not easily receive any *past five and twenty.*

Persons of very *mean birth are not to be received* amongst us, as respectability is necessary for us; for the same reason, those who want a limb, or *are deformedly crooked or lame*, are not capacitated to be received. There must be nothing forbidding in their exterior.

The above impediments of deformity or health may be dispensed with, when the person in question *is of condition and eminent authority*, and endowed by God with most extraordinary talents.

Young persons brought up in heresy, by reason of its being tolerated in a place, or prevailing in a country where they have been born and educated, this being no fault of theirs, is no obstacle.

Those who are *endowed with wit and eminent talents* for the instruction of youth, are employed in the chief offices for God's greater glory.

It would be very improper to receive those who are dull or stupid.

Inmates must *divest themselves of all love and affection for parents and relations*, and for other creatures.

The three vows which are usually made, to wit, of Poverty, Chastity, and Obedience, all with a particular application must labor to observe as a triple wall for our way of living; neither must they do any thing which may in any wise break or weaken it.

By giving up and renouncing their fortune, is not only understood the riches any be in possession of, or have in another's hands, but likewise, *all right and title to any thing they may have expectation of*, or may fall to them hereafter.

Let her be acquainted, that after her entrance, no one must keep money in her own or *others' hands*, for her *own* use, but must deliver it up to the person who has the government of the house, who must note down the sum, that it may be known when occasion shall require it. Let her therefore be asked what money she has with her, and whether, *for the future*, she will neither possess, receive, nor dispose of any, without the consent of the Superior?

After it is decided to admit any one to the trials of the noviceship, she must in her secular dress make the spiritual exercises for eight days, in an apartment appointed by the superior; during which time, she must have no communication either by word or writing, within or out of the house, without the express leave of the Superior, which must not be granted but in an affair of great consequence.

As the correspondence which is maintained with friends and relations, either by word or writing, tends rather to disturb the religious, than to advance her in spirit, especially in the beginning of a religious life, let her be asked, whether she is content to renounce all such communications, and *neither to receive nor write letters*, but when it shall seem proper to the Superior; also, whether she is willing to have all the letters she writes, or others write to her, inspected, allowing the Superior the liberty to give or retain them, as it shall seem most expedient to her in the Lord? Every one who enters this Institute, ought to know that she must *forsake father and mother, brothers and sisters, and all she has in the world*: moreover, let her take that saying of Christ as spoken to herself, "He who hates not his father and mother, and also his own soul, cannot be my disciple:" therefore she must take care to *lay aside all carnal love and affection towards her relatives*, and change it into spiritual, as one, who being dead to the world and self love, lives only to Christ our Lord, whom she has in place of parents, brethren, and all things else.

Let her be informed, that when she has made the vows, she will *no longer have the liberty of forsaking the Institute*, because stability is the end of her entrance into it.

It is highly advantageous, and very necessary, that all exercise themselves in a perfect obedience, looking upon the superior, whatever she be, as *one that holds the place of Christ our Lord*, with an inward respect and love for her: and not only by an outward compliance with her injunctions are they to obey her fully, readily, courageously, and with due humility, without excuse or murmuring, but let them likewise endeavor to practise an interior resignation and denial of their own will and judgment.

For *the increase of merit*, and to make trial of their fervor, Superiors must sometimes give opportunities of practising *the virtue of blind obedience*.

That they may arrive at greater perfection in this virtue, it is very necessary that all obey not only the Superior in chief, and the Superior of the house, but likewise the subordinate officers whom they have invested with authority; accustoming themselves not to mind who it is they obey, but rather to regard Him, for whose sake, and to whom, in all things, they yield obedience, that is to say, Christ our Lord.

When, therefore, any one is sent to help the cook, or to work in the kitchen, she must obey her in all things belonging to her office; for if she does not readily obey her, she will probably obey no superior, since *true obedience* DOES NOT CONSIDER *the* PERSON *to whom it is rendered*, but God alone, as above said. It

is therefore better the cook should not entreat the person who serves her, to do this or that work; for if she entreat, she seems rather to speak as one creature to another; for it seems not proper for a lay sister to ask one of a higher rank to clean the kitchen utensils, and perform other actions of this nature; but if she says do this or that, she *will then speak as Christ to his creatures*, and she who obeys, *ought to consider her words as those of Jesus Christ*, that she may fully please the Divine Majesty.

Such is the condition of spiritual ignorance and bondage in which many of the daughters of our country are held. Such is the system that many Protestants in high places are contributing to extend, whilst supporting the asylums and schools of which the sisterhood are the conductresses. We shall return to this subject.

THE REMONSTRANCE,

TO A CANDIDATE FOR CONVENTUAL LIFE.

Why would'st thou hide thy maiden charms within a convent's gloom,
And let thy beauties vainly bud to perish in their bloom;
Forsake the home that gave thee birth, the hand that succor'd when
Thy infant tongue could scarcely lisp that well beloved name?

Why would'st thou from the social world and all its joys depart,
To let thy pure affections fade within a lonely heart?
Is there no breast can feel thy wo? Can nought a healing bring
To life's entail'd adversities or disappointment's sting?

Or dost thou tremble to abide where sin and vice abound,
Where guilty scenes surround thee, and temptation's snares are found?
And dost thou vainly think that when the cloister shuts thee in,
Thou wilt escape the fallen fiend, nor feel the darts of sin?

Thou hast not yet been taught by God's regenerating grace,
The devil's strong devices and the heart's deceitful ways;
That when no eyes the world can see, nor ears perceive its din,
The seeds of fruitful guilt are lodged the fallen soul within.

O pause awhile, and think of Him who gave the sun his sphere,—
Who gave thee life can also give the power to persevere,—
To overcome the tempter's wiles, to shun each vicious way,
The golden path of grace to find, and guide thee in the way.

Will no one sigh when thou art gone, none mourn thine absent state,
When memory calls the joyous past ere they were desolate?
Will no one dwell with fond regret, none miss thy tender care?
And can thy heart, infatuate, the kindred sigh forbear?

When in thy solitude, perchance, the thought unbidden springs
Of home, with all its comforts link'd, and o'er thy sadness flings
A wish that thy rash vow were void, a sigh for them who mourn
That tender band so rudely burst, so prematurely torn—

Will not thy breaking heart then dwell on joys it must forego?—
And pungent grief more pungent be by "sacreligious" wo?—
Were we not sent into this world to act an useful part—
To battle with the "wiley foe," nor from the field depart?

Oh! do not take the binding oath, yield not thus to despair?
Pray to thy God for strength to strive, and He will hear thy prayer;
And, though temptations crowd around, remember in that hour,
That He who bids the trial come, will shield thee with his power!

DENS'S READINGS MADE EASY.

Continued from page 30.

We have no difficulty to persuade ourselves, that it is far from being the wish of readers generally that extracts from the scholastic writings of Peter Dens should form any part of the contents of the Confederate. We too, could be well content to hide from common view the more disgusting features of the mystery of iniquity, which we yet feel it a duty partially to unveil. If the moral sense of any is shocked and sickened at these mere outlines of naked wickedness, what must be the pernicious effect of habitual schooling in the fully developed *moralia* of the popish confessional! We ought to make some sacrifice of taste on the altar of truth; and the more readily should we do this, at the peradventure of opening the eyes of Popish parents and candidates for the "*sacrament*" of Penance, to the worse than scorching purgatory through which a tender conscience has to pass. Among other means to which the mother of harlots and abominations is to be rendered odious, is this very fact of stripping her naked, Rev. xvii. 16, Hosea. ii. 3. We are already apprized of the effect of her partial exposures, in the acknowledged ignorance of some indifferent Roman Catholics to what they call the "shameful offices" of the priests.

In returning to our reluctant task, we shall, as heretofore, lift only so much of the veil as may be necessary to discover the reality of disease in the particular locality of our examination. Paraphrase or partial translation, in almost every instance, is barely sufficient to keep without the bounds of prosecution by the Society for Discountenancing Vice.—And yet Popery is called the service of the Holy, Holy, Holy God!!!

Upon the subjects of Pollution, Adultery, Chastity, Virginity, Luxury, &c. instructions are given to confessors to guide their inquiries of penitents, which we cannot bring ourselves to translate in any form.—Such are the questions, with their answers,

Quid est luxuria?
Quid est semen?
Quid est pollutio?
Quid est bestialitas?
Quid est sodomia *perfecta?* et *imperfecta?*

Upon some of these we shall give one or two specimens, as intelligibly as may be. The kinds of luxury that may be committed against nature, with their distinctions of venial and mortal sin, are—

When *copula masculi fit* in the natural *vase feminæ*, but in an improper manner, as whilst the man *succumbit*, or when he has knowledge *a retro feminam*, although in *vase femineo*. The mortality of sin in this case [which must be explained, to account for the confessor's particularity] is, because *semen viri* possibly may not find *matricem feminæ!!* Vol. iv. No. 295.

There are cases of exception, as

When from some deformity *uxor nequeat* to keep the natural situation and manner, viz. that *mulier succumbat viro*. iv. No. 295. iii.

Concerning pollution in females, we read,

It is to be particularly observed, that pollution may be so performed that *semen earum non effluat extra membrum genitale*, and yet *completâ passio satiatur!!!* iv. No. 296. i.

Whole pages are occupied with the definitiones and schema in connexion with virginal, vidual, and conjugal chastity; to which there is no parrallel for sensual imaginativness in the worst productions of the most profligate debauchee. All this, we again remind the reader, is the matter of female tuition in the secret and consecrated chamber of the confessional. In addition to the foregoing selections from a thousand similar topics with which the wives, daughters, and sisters of the Romish communion, are familiarised by their priesthood, we subjoin one or two, more particularly applicable to the youth of the other sex. Thus a man may be asked,

If he has had to do, cum cadavere *mulieris mortuæ*,—*or cum* DÆMONE in *corpore assumpto*, or *cum femina, sed extra vas femineum naturale*, or if *effundat semen suum retro per anum in intestinum feminæ sterconeum!!* Vol. iv. 293, 294, ii.

Under the head of carnal sacrilege, which is the invasion by venerous acts of sacred persons, places, and things, a man is taught that this is committed,

With persons who are bound by the vow of chastity; but that *novices are not included* in this class, nor those who are as yet only in *minor* orders. iv. 291. iii.

Here, monks, friars, and ladies in the white veil are declared but venially guilty in their intrigues; and venial sins, it should be observed, may or may not be confessed at the discretion of the penitent!!

Again, upon the matter of adultery,

The confessor ought always to enquire whether the woman *ex tali copula poterat concipere*; or whether the penitent knew *eam sterilem vel infecundem!* Vol. iv. No. 289, v.

We have done with this section of "*Theology*" by Dens and the Devil. Sickened to the core by the mass of filth through which we have had to wade, we begin to dread some contamination of our proper character by further contact. On a future occasion we shall turn to those parts of the work which come more immediately under the head "*Conscience*," in order to show what advantage Priest Maguire has obtained for his protgée, Mr. Peter, by confining his name to the treatises *De Religione* and *De Conscientia*.

VALUABLE IMPORTATIONS.

PARTICULAR NOTICE.

The Proprietors of the Protestant Confederate, at all times anxious to serve their Roman Catholic countrymen, by facilitating the obtainment of helps to their faith and devotion, have made arrangements for securing the earliest and most correct reports respecting the image, bead, and relic fairs on the continent. By unparalleled exertions they are able to communicate the undermentioned arrivals, from which the "gentlemen of the trade," will be able to ascertain the market-price of the usual commodities disposed of at the mass and mummery markets. Of the transactions in sacred bones, brains, and sweat, we have nothing to report in our present number. The monopoly of Father William, of Baldoyle, Howth, and Kinseally, who "*saw* the sweat of St. Nicholas oozing from his thigh-bone after half a thousand years interment on the shores of the Adriatic," precludes all possibility of immediate dealings in those articles.

CUSTOM HOUSE MINUTES.

Just arrived,

In the Thames Steamer from London, from Leghorn to London, via Paris, in the first instance,

Books printed prior to the year 1801, ...	wt.		
Do. do. since do.	..		
Sundry other books, &c.	...		
Title of one Book, Epistolarum S. Pauli Apostoli, Triplex Expositor, by Bernardino Piconio.			
142 Colored Prints, [*most* exact likenesses] of saints.			
154 Plain ditto, [*more exact* likenesses still,] do ...	£	s.	d.
8 Stoles of Silk and other materials, value, ...	3	4	0
34 Setts Books, Registers [for the "religious"] Ribbon order, and Terry Alt fraternities.]			
6 Priests' caps, [to be hanged in after the coming revolution,] silk, value	0	9	6
3 Plated remonstrances, value	3	5	10
9½ Dozen Brass *Crucifixes, Medals, & Bleeding Hearts*, value	1	2	2½
7 Ivory *Crucifixes.*			
2 Dozen *Scapulars*, manufactured of wool and cotton tape.	0	8	0
1 Dozen Wood *Beads*, set with brass wire, value ...	0	0	9
4 Thuribles, with Boats, plated, value	3	10	6

N. B.—It will be observed that the "*bleeding hearts*" are not hearts of flesh, no calves or bullocks having been slain at Leghorn during Lent, and the secret assassination of heretics having been less frequent since the break up of the convents. The following, from the angelical St. Thomas, will explain to the faithful, how the waxen and woollen hearts above named, are the very heart of Jesus:

Quod Sanguis qui de corpore Christi fluxit, cum ad veritatem humanæ naturæ pertineat in corpore Christi resurrexit. Sanguis autem ille, qui in quibusdam ecclesiis pro reliquis conservatur, non fluxit de latere Christi, sed miraculose dicitur *effluxisse de quadam imagine Christi percussa ! ! St. Thom. Vol. I. ter partis, Quæst. 54, Art. ii.*

That blood which flowed from the body of Christ when on the cross, belonged to his true human nature, and was raised with his body at the resurrection. And that blood of Christ which is preserved as relics in some of the churches, did not flow from the side of Christ, but is said *to have flowed miraculously from some image of Christ which was pierced !*

(*More of the Custom House minutes next week.*)

MIRACLE—POPISH LIBERALITY.

The following case came on before the Lord Mayor, on the 15th inst. A Mrs Clarke had her child apprenticed to Delany, a confectioner, in Dorset-street. The child being a Protestant, was sorely abused and persecuted, seldom suffered to go to church, and, when so permitted, was prohibited from waiting for the sermon. She was continually assailed by some one of the family to become a Roman Catholic, but without effect, until the followiug accident occurred. In the exercise of her trade, she got a severe burn in the hand, and was obliged to go home to her mother, until it was *nearly* well, and on returniug to her business, the cure not being then perfect, she was brought by this very charitable family to the Jesuit chapel, in Gardiner-street, where through interest with some of the "gentlemen" belonging to that establishment, they got permission to rub a saint's bone to her burned hand, and behold her hand was quite well the following day! The effect has been what might be expected—she became a pious Roman Catholic, and *has had full liberty to go as often to, and stay as long as she pleases at, Mass.* The application was to break the indentures. His lordship remarked, that it was easy to imagine that, by putting a lemon and an orange tree in one bed, the latter would partake more or less of the influence of the former; and his opinion was, that when this child, previous to her conversion, had suffered persecution from a person under whose protection she had been placed to learn a trade for her future maintenance; and who forgot her duty in a fanatical zeal to turn the child from her religion, she was incapable of fulfilling the duties of a mistress; he, therefore, felt it his duty to break the indentures, and ordered the child home to her mother's protection.

DEVOTIONAL ROMANISM.

HAVING, in our earlier pages, given some examples of dogmatical and practical Romanism, we shall now favor our readers with a specimen of its devotional piety, taken from the writings of two most eminent Fathers. The former is Epiphanius, whose name is found in the calendar of saints, notwithstanding that certain opinions of his are condemned by the infallible council of Trent. In his eulogy upon the Virgin Mary, he says,

"O Sheep that produced a lamb! O Cow, that bore a calf! you produced, not a temporary, but an eternal God, who, incar-

nated in you, was before you, and before all things. O light, illuminating the Sun with your splendid lamp, and irradiating the ends of the earth. O Holy Virgin, who, as a spiritual bush without combustion, held the fire of Deity. O spiritual oven, that brought the bread of life into the world. O maiden candlestick, that shines in darkness, and brought fire and oil for burning. O blessed Virgin, who has carried celestial glory, and from many flowers of Paradise has filled the earth with odor. You bore Emmanuel in your holy womb, in your unspotted belly. O unpolluted womb, which comprehended the incomprehensible God. O belly, bigger than the Heavens, which squeezed not the enclosed Deity."

The prayer of St. Bernard, the sagacious doctor of the Carmelites. This worthy addresses Lady Mary, in the following sensible and beautiful style. "O firmament, firmer than all firmaments. Him, whom the heaven of heavens could not contain, you, O Lady, conceived, contained, begot, fed suckled, and educated. Thou, in the midst of the waters, dividedest the waters from the waters. The light of your eyes dispels darkness, expels squadrons of Devils, purifies the vices of the mind, and warms the coldness of the heart. Happy, O Lady, are they, who behold your eyes. Turn, therefore, O Lady, those eyes to us, and show us Jesus the blessed fruit of your belly. O wonderful belly, which could hold the Saviour. O laudible belly, which could comprehend the Redeemer. O desirable belly, from which proceeded the wish of the soul, the river of grace, and the reward of glory. O lovely belly, O sweetness of spirit! O elevation of minds, intoxication of hearts, and salvation of sinners! O Lady, gentle in consoling, mild in soothing, and sweet in kissing." &c.

NOTICES.

OBSERVER'S Poem, "The Echo," has been received. Is it original?

B. on the intermarriage of Protestants and Roman Catholics will be looked over, and if it can be conveniently shortened, shall have insertion.

DENS'S THEOLOGY.—Our best answer to CAUVIN, JUN., is, the fact of a most respectable Roman Catholic having interdicted the attendance of his wife at the confessional, in consequence of reading the disclosures in our two first numbers. The circumstance was openly stated at our Bookseller's on Monday, in presence of many witnesses.

PROTESTANT CONFEDERATION.—We shall certainly (D.V.) turn our special attention to this important association in our next number.

The "Catechism of contradictions" sent by A SINCERE WELL-WISHER is an excellent work, for which we are much obliged. We have nothing whatever in common with the party he mentions, but the name. An affectation of the Cardinal is not more odious in Popery than Protestantism, whether Episcopal or *Independent*. Verb. sap.

CITY MISSIONARY is requested to look on the two pictures at the respective dates 1829 and 1836, which will best answer his question.

HIBERNICUS is received.

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WILLIAM WARREN, PRINTER, 140, CAPEL-STREET.

THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. IV. "NO POPERY." Vol. I.

AGNUS DEI.

DELIGHT thyself in the Lord, and he shall give thee the desire of thine heart; forsake Him, the fountain of living waters, and all other resources are broken cisterns that can hold no water. These truths are awfully contrasted in the stayed devotion of a Bible Christian, and the indefinite services of one who is the child of superstition. A true Protestant may say, "We know what we worship;" a Papist really cannot tell to what it is his vain oblations are paid. Superstition has no limit. Imagine Deity in any thing, and the imagination may be made to honor every thing as divine. Wood, wax, and water, paste, paint, and paper, yea, the most disgusting things that fallen nature may produce, or human depravity can invent, are consecrated as holy objects by the perverted faculties of man. There is nothing too gross for idolatry.

The above wood cut describes a profitable article of papal commerce, the *Agnus Dei*, so named, from the image of a Lamb impressed on the face of it. One of these idols, from which the engraving is copied, is in our possession. It is about four inches long, and two broad, and of the thickness of an old penny piece, the figures and letters are in relief. The popish "Office of the Sacred Heart" tells us that the Agnus Dei is made of virgin wax, balsam and chrism, blessed according to a prescribed form. The Pope consecrates a batch of this confectionary the first year of his pontificate, and afterwards on every seventh year, the eve of Low

Sunday, from which he derives a considerable share of the immense revenues that support *apostolic* dignity! Like most other relics and gewgaws it has virtue for every thing, as may be gathered from the prayers made use of in the blessing of it; to wit,

"He who carries an AGNUS DEI, or *any particle of it*, about him, is preserved from any attempts of his *spiritual* or *temporal enemies*; from the dangers of fire, of water, of storms and tempests, of thunder and lightning, and from a sudden and unprovided death. It puts devils to flight, succors women in childbed, takes away the *stains of past sins*, and furnishes us with new grace for the future, that we may be preserved from all adversities and perils, both in life and death through the cross and merits of the Lamb who redeemed and washed us in his blood."

Notwithstanding that every Roman Catholic, *who can pay for it*, has a part of the Agnus Dei enclosed in a sacred heart given to him at baptism, which is suspended from the neck or sewed up in the clothes, and many of them carry on their persons a variety of similar charms, as scapulars, cords, and parings of the wafer, the poor dupes of priestcraft continue blind to an imposture at which every Protestant wonders with great astonishment. Whilst with sin and misery in ten thousand forms he is familiar, it seems as if the hapless papist is judicially blind to the flagrant falsehood that is the very nature of this relic trade.

TO THE REV. T. MAGUIRE, P. P.

Gortnasheelah, March, 30, 1836.

SIR,

From the terms of your proposal to the Rev. Mr. M'Ghee, inserted in the *Evening Post* of Saturday, it is plain that you have no intention to meet that gentleman for discussion *of the points he has submitted.* As, however, you appear now to think that without any danger to your system, you may venture your personal responsibility in discussion with one who has not the "qualifying letter" of the Protestant Archbishop of Dublin, perhaps second thoughts may lead to acquiescence in an invitation from myself.

I beg leave, therefore, to offer myself to meet you, wherever and whenever (within the city of Dublin) you may choose, to discuss any or all of the following propositions, which I undertake, in the strength of God, to establish, viz.

First—That POPISH Infallibility is a delusive lie.

Secondly—That POPISH Transubstantiation is an absurd juggle.

Thirdly—That POPISH Purgatory is a money-making fable.

Fourthly—That POPISH Veneration of Relics is a beastly superstition.

Fifthly—That POPISH Extreme Unction is both *body* and soul murder.

At the instant of your acceptance of this invitation, I will be ready to enter into detailed arrangements for the most public discussion of the above topics, claiming only as terms *sine qua non* that admission shall be free, and the platform occupied only by yourself and

Your faithful servant in Christ Jesus,

J. B. M'CREA.

ANATOMY OF TRANSUBSTANTIATION.

(Concluded from page 38.)

Atheism must ever dwell next door to Popery. As long as deference to the authority of the church keeps firm hold of the mind, no absurdity will startle; and the moment that it is removed, except better principles are substituted, like a ship that has slipped its cable in a storm, it will be made the sport of every wind. It has been so accustomed to reject first principles, and to discredit the clearest dictates of the human faculties, that it has no basis on which to rest future conclusion.

It is argued by the Romish doctors that if Transubstantiation is to be rejected, because it is contrary to reason, this would be a ground for rejecting the doctrine of the Trinity, which is also contrary to human reason. [That boldest and most incomprehensible of all sophists who lately figured in the Mass-house at Clarendon-street, has even asserted that the Trinity is a doctrine no where taught in the Scriptures!]

But there is no foundation in truth for this argument. The doctrine of the Trinity, as it is taught in the Scriptures, is not a contradiction, though it is incomprehensible. The three in heaven that bear record are not three in the same sense in which they are one; it is not said that one God is three Gods, and three Gods are one God: nor that three persons are one person, and that one person is three persons. Reason cannot believe a contradiction; but, upon sufficient evidence, it may firmly believe what it cannot comprehend. They belie Christianity who charge her with any contradictions. She teaches much that is incomprehensible, but nothing that is not rational in the highest degree. Salvation through the incarnation of the Son of God is the very sublimity of wisdom. So wonderful a manifestation of God, so glorious a display of the divine attributes, can be found no where else. The doctrine of a threefold distinction in the unity of the Godhead is equally rational as to fact, whilst incomprehensible as to manner. But look at this doctrine of Transubstantiation, it has nothing in common with any doctrine of the gospel; it meets us with contradiction in every quarter.

The doctors of the Romish church admit that the body may be nourished by the eucharist, yet this most marvellous nourishment comes from the quantity and other accidents of the bread and wine, though there is no such bread and wine in existence. At the time the eucharist is taken into the stomach, it has ceased to be bread and wine, and has become the body and blood of Christ. Can the body then be nourished by the accidents of that which does not exist?—Can there be a quantity of nothing?—Can nothing have attributes? Hear it, Turks, Jews, and Pagans!—Hear it, ye savages of the woods!—Roman Catholics believe the Church, when she tells them that the body of man may be nourished by the quantity and other qualities of that which has no existence.

How would a lawyer appear, were he to defend his client in the

same way that the Romish doctors defend their church? "I grant," says counsel, "that such a man committed the murder—but he is not the same man to-day, that he was on the day the crime was perpetrated. The criminal at the bar has indeed the attributes of the body and mind of him who did the deed, but his substance is changed in both soul and body. The man himself no longer exists. "Very well," says the judge, "as the guilty man is gone, we must hang that shadow that possesses his attributes."

In the present debate I could do without the Scriptures; and I could stand even if they were against me; but notwithstanding, I shall shew that they are innocent of the crime laid to their charge. To justify me in rejecting, I am not obliged to produce direct proof of falsity: it is enough if I can shew that the proof alleged is not sufficient. The doctrine is overturned if it is not proved. That cannot be proved to be the meaning of any written document, when every part of the language of such document is fairly explicable without such a meaning. The lawful standard of appeal is not what appears proper to an individual or a sect; but the great principles of interpretation that are generally recognized on all subjects by all men of all nations and religions.

Now for the Scripture proof. Here it is: "This is my body." Does not the experience of every hour justify the interpretation of the phrase in a figurative sense? My friend leads me into his gallery, and pointing to a picture, he says, "there is my brave son who fell at Waterloo—this, again, is one of my brothers who died abroad—and that is my father." Could a child, or a driveling idiot mistake him? What absurdity then to build on such phraseology, a doctrine repugnant to the senses and reason of man. Even in their own language on this very subject, where we should think they would be the most guarded, they cannot in their explanation of the eucharist avoid figurative phraseology perfectly similar. Mr. Gallitzin calls Jesus Christ, "the spiritual food of our souls;" which is the very same figure that Potestants suppose in the words, "this is my body." So hard it is to force the Scriptures to sanction an absurd or false doctrine, that the language of the very man who puts them to the torture, may be made to disprove his own error.

But the language of Scripture is often its own best interpreter, and a few texts shall suffice as a specimen. 1 Cor. x. 4. "For they drank of that spiritual rock that followed them; and that rock was Christ." Was that rock literally Christ? Is it not as positively said, "*that rock was Christ*," as that the bread of the eucharist was his body? Should any man be so phrenzied as to attempt to relieve himself out of this difficulty, by alleging that the rock was really Christ; instead of judging him worthy of a reply, I would turn away from him as a religious hypochondriac. In whatever sense that rock was Christ, it did not cease to be a rock, for it is called a rock at the very time it is called Christ—*that rock was Christ*. Now, as it could not have been at the same time literally both Christ and a rock, and as it is called both at the same moment, one of the senses must necessarily be figurative.

Christ says to the Jews, "Destroy this temple;" meaning his body. Did his body by these words become literally a temple? "I am the true vine." Was Christ literally a vine? "I am the door." Was he literally a door? The CHURCH is called *his body*, is it literally so? The church is said to be *one bread* and *one body*: is it literally one loaf? Is it literally a body? Christians are said to be *born again*: are they so literally? The ministers of Christ are called *stars*: are they real stars? "Beware of the *leaven* of the Pharisees." Did the Pharisees corrupt the world by the fermentation of their bread? "The seven good kine, *are* seven years; and the seven good ears, *are* seven years—the three baskets *are* three days." "The field *is* the world;" that is, the field represents the world. Nothing but the blindness of the most perverse prejudice could require illustration of a form of speech known and used by all men. I shall give only one other example. Christ says, "*I am the bread of life.*" Did Christ's body at that time become bread? Why then should the bread that he called his body become flesh? If his body was in one sense bread, while it really continued flesh, why might not bread be his body in a like sense, while it continued really bread? How would the world laugh if some frantic enthusiast would start up and say, "I maintain from the words, *I am the bread of life*, that Jesus Christ at that moment became a loaf—that the whole substance of his flesh, blood, aud bones, was transubstantiated into the substance of baker's bread, and that there remained in him not a particle of flesh, blood, or bone—that though he continued to have all the accidents or attributes of a man, yet these attributes existed without a subject; and with thought and animal life, there was no principle of thinking nor living being. Is this extravagant? Is this the raving of madness? Is this the sublimity of nonsense? It is twin-sister to Transubstantiation.

That Jesus Christ is not literally present in the Lord's supper, is seen in the words, which are declarative of the end of the institution—"Do this in remembrance of me." Luke xxii. 49. 1 Cor. xi. 24, 25. *Remember* respects the absent and the past. Your friend goes abroad, but leaves his picture with you, saying, "Keep this in remembrance of me." Obvious, however, as is this observation, it has no weight with Romanists. They tell us, that "Christ's intention, by these words, was to oblige us to remember that death which he suffered for our salvation, when we eat his flesh, and drink his blood." If there is any definite meaning in those words, it seems to be, that the injunction is to remember, not Jesus, but his death. Now it is readily admitted, from the nature of the ordinance, as well as from Paul's explanation of it, that it is a commemoration of his death. This, however, by no means invalidates the objection against his real presence, founded

on the form of the expression. We are commanded to remember Jesus himself.

That the bread still continues bread, is seen also from its being three times called bread by Paul, in his account of the institution, and once on another occasion :—" For as oft as ye *eat this bread* ;" 1 Cor. xi. 26.—" Wherefore, whosoever shall eat *this bread* ;" verse 27.—" But let a man examine himself, and so let him eat of *that bread* ; verse 28.—" The *bread* which we break, is it not the communion of the body of Christ ?" 1 Cor. x. 16. What madness then to deny that it is really bread ! It is bread even in the eating of it.

The more I consider this subject, the more I stand amazed at the strength of that delusion, that has led rational creatures into the belief of a dogma so fantastic, so absurd, so monstrous. As it is the most extravagant fanaticism ever promulgated by either philosophers or religionists, it naturally excites surprise, that the professors of it are not universally considered as frantic.

It was our intention to have concluded our extracts from Mr. Carson's excellent treatise in the present number, and with this view we have compressed the body of his book, until we have well nigh squeezed the life-blood out of it. We shall reserve a short extract for next week, which will, we trust, contribute in some degree to the circulation of a very valuable little work.

THE OFFERING.

" For by one offering He hath perfected for ever them that are sanctified."—Heb. x. 14.

With blood—but not his own—the awful sign
At once of sin's desert and guilt's remission,
The Jew besought the clemency Divine,
The hope of mercy blending with contrition.
Sin must have death ! Its holy requisition
The law may not relax. The opening tomb
Expects its prey ; mere respite, life's condition,
Nor can the body shun its penal doom.
Yet, there is mercy : wherefore else delay
To punish ? Why the victim and the rite ?
But can the type and symbol take away
The guilt, and for a broken law requite ?
The cross unfolds the myst'ry.—Jesus died :
The sinner lives : the Law is satisfied !

With blood—but not his own—the Jew drew near
The mercy-seat, and Heaven received his prayer,
Yet still his hope was dimmed by doubt and fear :
" If Thou shouldst mark transgression, who might dare
To stand before thee ?" Mercy loves to spare
And pardon : but stern justice has a voice,
And cries—Our God is holy, nor can bear
Uncleanness in the people of his choice.
But now one offering, ne'er to be renewed,
Hath made our peace for ever—This now gives
Free access to the throne of Heavenly grace.
No more base fear and dark disquietude,
He who was slain—the Accepted Victim—lives,
And intercedes before the Father's face.

ROMANCE OF ROMANISM.

The Roman Catholic religion—if religion it may be called—is one of " *Romance.*" It is known that the images and decorations with which it sets off its splendid ceremonies, have frequently been consecrated to the purposes of love, and would have been much more appropriate as votive offerings in the temple of *Idalia*, than as meet exhibitions in a Christian church. Nay, it is a fact as notorious as any other which we quote upon the authority of impartial history, that Pope Alexander VI. had the images of the Virgin *made to represent some of his mistresses ;* and the famous, or, more properly speaking, the infamous *Vanozza*, his favorite, was actually placed on the *altar* of *Santa Maria del Popolo ;* while *Julia Farnese* furnished a subject for another *Virgin*, and was placed on an equally suitable shrine, there to receive their adoration of the faithful.

Roman Catholics are sometimes offended when told that their religion is not that of Christ—not that preached by his disciples, not that to be found in the gospel—but a tissue of inconsistencies and incongruities—a series of irreconcileable dogmas—in fine, a religion of pure human invention, in which *Romance* has been called in, the more effectually to make it attractive to the necessarily heated imagination of its votaries.

These observations have been induced by the perusal of some Roman Catholic prayer books in the possession of a literary collector and friend of ours, beginning so far back as the year 1500, and coming down to the present day. The indecency and obscenity which mark the *prayer* books of the earliest days, and the beastly characters of the *figures* by which they are illustrated, make it impossible for us to describe them here ; nor should we at all allude to them, were it not for the boast, that the Roman Catholic religion is unchanged and unchangeable. Ignorance and superstition were, and are, and will be the characteristics of that creed ; and the interdict laid upon its professors, and the thraldom in which men's minds are held by their priests, alone prevent thousands from shaking off the idolatrous and disgraceful yoke.

In future numbers we shall give extracts from the old Breviaries in illustration of this subject, but passing by for the present, *Prayer-books* printed in a barbarous age, we come to one printed with the approbation of the dignitaries of the church, and under the sanction of the Holy Father himself, entitled, " A Devout Salutation of the Holy Members of the Body of the Glorious Virgin, Mother of God." We will extract two of the " salutations," one to the *hair*, the other to the *ears* of the Virgin ; at the same time informing our Roman Catholic readers, that those blasphemous and disgusting idolatries form, at this moment, part of their religion.

" SALUTATION TO THE HAIR.

" I salute you, charming hair of Mary ! Rays of the mystical sun ! Line to the centre and circumference of all created perfection ! Veins of gold of the

mine of love! Chains of the prison of God! Roots of the Tree of Life Rivulets of the fountain of Paradise! Strings of the bow of charity! Nets that caught Jesus, and shall be used in the hunting-day of souls!"

"SALUTATION TO THE EARS.

"I salute ye, intelligent ears of Mary! Ye presidents of the princes of the poor! Tribunal for their petitions; salvation at the audience of the miserable! University of all divine wisdom! Receivers-general of all words! Ye are pierced with the rings of our chains; ye are impearled with our necessities!"

It will be said that the Roman Catholics of 1836 should not in fairness be held responsible for the acts of those who have lived a century and quarter since. This might be an argument, if the boast to which we have alluded were not eternal in their mouths; and if the very same form of prayer under different colorings were not this moment printed by the authority of their prelates, and in general use among them. Of these we might, if space permitted, quote passages from the "Adoration of the Sacred Heart"—"The Office of our Lady of Loretto," and several others, just as irreligious as those we have given from the Paris *manuel*. Few are aware, that in this country there are nearly *two hundred Roman Catholic books of prayer*, as different in style and manner, as they are in names and decorations; all purporting to give prayers suited as accompaniments to the priest, in the sacrifice of the mass—all differing from each other, and not one of them giving a single word uttered by the officiating minister, nor a solitary extract from the Bible, with the exception of the "*Seven Penitential Psalms*." The fantastical names given to these books of prayer, are quite in keeping with their contents, and are invented with a view of captivating the fastidious, or entrapping the unwary; so that we have for the higher order of society—for devotees addicted to the poetry of prayer—"*The Garden of the Soul*," and the "*Path to Paradise;*" while geniuses less aspiring in their flights, are furnished with "*The Key to Heaven*," and the "*Poor Man's Manuel*."

THE REFORMATION FROM POPERY.

We know not whether the character of that spiritual despotism which was broken up by the genius of the Reformation, the agency that was appointed to produce the change, or the grand results that flowed from that convulsion in moral nature, should most excite our admiration; but certain it is, that in all the mystery and mercy of God's Providence there is nothing more marvellous than the rise, progress and disruption of that gorgeous superstructure, whose foundations were laid in the depths of hell; whose turrets carried defiance to the door of heaven; whose territorial extent included the length and breadth of triple continents; and whose vast dimensions afforded place for the nest of the eagle, the retreat of the serpent, and the tiger's lair. As in earliest Eden the destroyer made that experiment upon human passions that brought death into the world and all our wo; so did the

mystery of iniquity begin its fatal operations when the spirit of life from God was yet fresh in the regenerated church. For fourteen centuries of years did the apostacy from primitive integrity transmit its worse than mortal pestilence among mankind, in the growing tyranny of the rival of the Son of God. Little by little, indeed, whilst political circumstances were uncongenial with the lust of pomp and power, then with an accelerated progress, the man of sin operated his leprous influence upon the souls of men, until the latent disease almost simultaneously burst forth in ulcers and putrifying sores through the body of the visible church. The mental faculties of men became sickened and vitiated, by the deliterious administrations of the spiritual harlot who had seduced them into the chambers of her abominations. The love of the truth gave place to a relish for lying legends and filthy fables; the moral body of nature became impregnated with an adulterous and corrupted seed; and a next to universal rottenness converted the very temple of the Lord into a disgusting lazar-house. Pope, cardinals, and courtezans, monks, jesuits, and friars, with all their company, were diligent in the several sections of their pandemonium only in the invention of fresh poisons to keep up the delirium, and the forging of new fetters to perpetuate the bondage, of the humam mind. Men who at first were with difficulty ensnared with fair words and false speeches, now gave heed to seducing spirits and doctrines of devils; and at length became infatuated with their errors and their ignorance. Hereditary bondage begat a contentment with slavery. Successive relinquishments of the natural faculties produced a preternatural incapacity for reflection; until, like the idiot that laughs in vacancy, or the maniac that hugs his chains, the miserable dupes of popery and priestscraft became happy in their degradation, and proud of the demonstrations of their folly. Judicial blindness fell upon mankind; and in all deceivableness of unrighteousness the indignation of insulted Godhead permitted the self-inflicted chastisements of a world that had flung itself into the arms of the wicked one. Because they received not the love of the truth that they might be saved, therefore God gave them up to work all uncleanness with greediness, that they all might be damned, that believed not the truth, but had pleasure in unrighteousness.

At the era of our commemoration, all Europe was sunk in Cimmerian darkness,—a darkness that might be felt,—felt in its oppression of the moral sense by those who sighed and cried for the abominations that were done amidst the nations. The luxury and despotism of Popery at length became intolerable. Men struggled and gasped beneath the pressure of taxation to pamper the lusts of spiritual tyrants; and writhed as with the agonies of a premature damnation under the malignant anathemas of a hell-commissioned Vicar. The world heaved an involuntary sigh, and groaned forth to heaven an unutterable prayer. The chains of moral bondage were loosened by its throes; the Spirit of life

from God aided the instincts of nature, and made ready a people prepared for the Lord. The prayers of his hidden ones came up into the ears of the Lord of Sabaoth; his loving kindness he took not from them, nor suffered his faithfulness to fail. The nations that sat in darkness saw a great light; and upon them that dwelt in the land of the shadow of death the light shined.

The agency of such a transition in the constitution and habit of moral nature should be of no ordinary kind. The system that ages had been occupied in perfecting, and to which had been contributed every thing of art that the combined intellects of apostate angels and depraved men could supply, it was not for common mortals and common means to disturb. The special agency of Him who orders all things according to the counsel of his own will was as necessary as it was obvious in every movement that eventuated in the humiliation of Antichrist, and the curtailment of his power. The King of saints, who speaks in righteousness and is mighty to save, was the Captain of salvation. The heathen raged, and the kingdoms were moved; he uttered his voice, the earth melted. Not, indeed, by any miraculous manifestation, but by the adaptation of a subordinate agency and by a concurrence of favorable circumstances, Jehovah set up his standard in Sion. In the days of his greatness, when, like an ancient king of Chaldee, the man of sin vaunted his dominion, and said in the pride of his heart, Is not this great Babylon that I have builded? He that sitteth in the heavens laughed him to scorn, the Most High held him in derision. Whilst the courts of the Vatican are thronged with pious cardinals and holy concubines, passing round the flagons of their revelry, spiritual mercenaries and religious gamesters the while making merchandise of souls, to replenish the exhausted coffers of a luxurious pontiff,—a voice is heard in the midst of the eternal conclave, "Her hour is come! gather my saints together unto me!" Again, "Whom shall I send? and who will go for us?" cries the herald in heaven's cabinet; when forward stands the angel of Luther, and replies—"Here am I; send me!" "Go," is the word from God. Out starts the champion of the truth, bold in heart, valiant in fight, the sword of the Spirit his weapon, the joy of the Lord his strength. At once he grasps the tail of the monster, and flings him to the ground. As legions multiply, his diligence increases; as dangers thicken, his spirit rises with occasion; for "God is his refuge and strength, a present help in trouble."* Whilst for a time his zeal is treated as fanaticism by the startled Belshazzar of spiritual Babylon,—not, however, without many menacings and threatenings for his presumption,—one after one Jehovah raises up auxiliaries and abettors to his intrepid servant, in his contention for the faith. Their minds, like his own, expand and strengthen at every stage

* It is said of Luther, that when he saw Melancthon, who was a man of timid spirits, laboring under depressions, he would say, "Come, Melancthon, let us sing the 46th Psalm," which begins with these words.

of their progress, until the entire dimensions of the Popedom are embraced in the scheme of Reformation. We now see the morning-star of Reformation, bright amidst a deluge of splendor emitted from a thousand sons. Melancthon, and Calvin, and Beza, and Knox, and Cranmer, and Coverdale, and Tyndal, and a constellation whose names and numbers are beyond our ken, break out in quick succession in the firmament of the church, and pour the mingled flood of their refulgence upon a regenerated world.—*M'Crea's Protestant Jubilee, pp.* 9—14.

THE REV MR. M'GHEE TO PRIEST MAGUIRE.

In the 24th page of the Confederate will be found a report of Mr. Maguire's sermon at Clarendon-street mass-house on the 10th of March, in which he reprobated the Rev. Mr. M'Ghee's want of "*pluck*" in not accepting a challenge of his alleged to have been put forth on a former occasion to "Mr. M'Ghee and all his party," at Exeter Hall. The Reverend gentleman has replied to the scurrilous tirade of the priest, which, we regret, our very limited space will not permit us to publish entire. The following is the substance of it:—

TO THE REV. THOMAS MAGUIRE,
P. P. OF INNISMAGRATH.

Dublin, March 18, 1836.

Sir—I have only yesterday read your sermon (if indeed such a composition deserves the name), as reported in the *Freeman's Journal*, of the 10th instant; it is providential that the truth of your statements is clearly ascertainable by documents, dates, and facts, by any person who may think it worth the trouble to recur to them. To those who do so, I refer them as follows:—

First—To your challenge to the Bishop of Exeter, which you knew full well it was impossible for him, even were he so inclined, to accept, published in the *Morning Register*, April 15, 1833.

Secondly—I refer them to my answer and challenge to you, and any Priest in your church, published in five days after, at the same office, in the *Weekly Register*, April 20th, 1833, a challenge which you never ventured even to notice, till you ascended the pulpit in Clarendon-street Chapel, March 10th, 1836, which you did not even then dare to acknowledge.

Thirdly—I refer them to that outrage on common manners, which you dignify with the name of challenge, addressed to Lord Kenyon, and published in the *Weekly Register*, July 11th, 1835.

Fourthly—I refer them to the notice which I took of it, brief, but longer than it deserved, published in the *Dublin Evening Mail*, August 10th, 1835.

Let any individual read those four documents and read the report of your sermon, and if you really preached it as reported, he will see that no man caught in any brawl, in market, fair, racecourse, cockpit, gambling-house, or any other place where persons using such language and making such statements might be supposed to be found, ever concocted a story, in his own favour, of more deliberate, complicated, audacious untruth, than that which you have put forth, as reported, in the pulpit of Clarendon-street Chapel.

* * * * * * * * * * * * *

Now, Sir, though I must say, that your manners, your insolence, and the utter destitution of truth in your statements, render you quite unworthy of notice, yet, as I desire to avail myself of every opportunity, and to use every instrument that can lawfully be used to enlighten the minds of my dear deluded Roman Catholic countrymen, I pledge myself, that if you will come forward with any priest in Ireland and answer my challenge given to you in April, 1833—if you

will prove that it is not a gross imposition on Roman Catholics, by giving to them in plain detail *any interpretation of the epistle to the ancient church at Rome, which you will prove to be your church's interpretation, and according to the unanimous consent of the Fathers, and show its correspondence with the present system you teach them*, then, Sir, though it is contrary both to the rule which, in justice to myself, I ought to maintain, and which I have laid down, I will make an exception in your favour, and permit you to illustrate still farther the falsehood and sophistry of Dens by attempting to confute by statements on the subject in a public meeting, if you will dare to do so.

On any other condition, Sir, as far as your personal responsibility is concerned, you are utterly inadmissible. The bishops of your church are now before the nation as the responsible patrons and propagators of Dens's Theology—no quibbling, or insolence, or bullying of yours shall shift this upon yourself, or divert the public mind from the clear, plain truth. If Dr. Murray chuses to appoint you as his champion, and authorises you, or any other man in his name, to appear in his behalf to vindicate himself and his brethren, and to sustain their character, and that of their standard of theology, against any statement made by Mr. O'Sullivan or me, Dr. Murray is entitled to demand that we should meet you, and he shall be at perfect liberty to command our attendance in Dublin, or London, or Edinburgh, or any town or city in the empire.

With best wishes. Sir, for your conversion from the guilt and ignorance of Papal apostacy to the knowledge of the Gospel of Christ, I am your friend and servant,

R. G. M'GHEE.

PRIEST MAGUIRE'S BRAVADO.

Since the above was arranged for insertion, the blustering priest has advertised a reply, for consent it is not, to the Rev. Mr. M'Ghee's reasonable proposition, in the following terms :—

Mr. Maguire accepts Mr. M'Ghee's proposal to discuss the *authenticity* aad *canonicity* of St. Paul's Epistle to the Romans, and all the doctrines therein contained.

Mr. M'Ghee to name *three Roman Catholic gentleman, or six if he wishes*, Mr. Maguire to name *three or six Protestant* gentlemen, of the Church of England. These gentlemen to form a jury. The majority to decide.

If Mr. M'Ghee will appear only upon his own responsibility, Mr. Maguire claims a similar privilege.

If Mr. M'Ghee insists upon Mr. Maguire appearing as the organ of the Roman Catholic Church, under the written sanction of the Roman Catholic archbishop of Dublin, Mr. Maguire requires, on his part, that M'Ghee shall appear as the organ of the established church, under the written sanction of the Protestant archbishop of Dublin.

Mr. Maguire undertakes to defend any tenet of Catholic doctrine, or essential discipline, to which Mr. M'Ghee takes exceptions.

Mr. M'Ghee, on the other hand, to defend all, or any of the 39 articles, to which Mr. Maguire may take exception.

Mr. M'Ghee to appoint a friend, and Mr. Maguire to appoint another friend, to settle upon time, place, and other preliminaries.

Dublin, 26th March, 1336.

Upon this specious document, we venture to say, there is not a person of common sense who reads the communications of both parties, but will pronounce it a cowardly evasion of simple propositions, and a crafty device to hoodwink the credulous dupes who are the principal readers of the pro-popish journals in which it is published. What object can there be in discussing a point on which both parties are agreed? Upon the *authenticity* and *canonicity* of the Epistle to the Romans, there is no question by either

those of Mr. Maguire's or Mr. M'Ghee's communion; nor has it any thing whatever to do with the propositions contained in Mr. M'Ghee's letter. Mr. Maguire is invited

1. To prodece an interpretation of the Epistle to the Romans, which he will prove to be HIS CHURCH's interpretation.

2. To show that such interpretation is according to the UNANIMOUS CONSENT OF THE FATHERS.

3. To prove that such interpretation and consent are *correspondent with the present system taught by Mr. Maguire to the Roman Catholics.*

These are very plain and liberal propositions, and nothing but a conviction that they involve the fate of his *infallible* and *unchangeable* CHURCH (!) can have induced the priest's characteristic skulking within the covert of a secondary and an undisputed article. The evident object of Mr. Maguire is to betray his adversary, if possible, into the meshes of tradition upon the antecedent question; and to throw dust into the eyes of his owu selected "jury." By the way, what a proposal for a craftsman of the Trentine workshop, to leave the decision upon the arguments of the church's authority, to four or seven men chosen by himself. This beats the Popes Julius and Paul in their packing of the "œcumenical." Can the man imagine, however, that any one should miscalculate what sort of a jury would be formed of three avowed Roman Catholics, chosen by any person, and three such Protestants as Mr. Maguire would select? The thing is too flagrant to be seriously treated

We are not without hope, that the intelligent of even the Romish communion, will detect the idle bravado of Mr. Maguire's reiterated challenges; and will duly estimate the pastoral fidelity that shrinks from inquiry upon the vital doctrines of a mutually acknowledged tribunal under the pretext of establishing the authority of the tribunal itself. A correspondent suggests a course, in reference to these idle boastings of the P. P. of Innismagrath, upon which we shall leave it with the Rev. Mr. M'Ghee to act in the present instance, that is, "to meet the priest on his own ground, the question of authenticity and canonicity,—to yield, *for argument*, the claims of the "tribunal" upon this point,—and to proceed to the discussion of the doctrinal articles in the Epistle to the Romans." "By thus following the trickster, and dragging him from his retreat by the cape, his folly will become manifest unto all men."

THE WATCHMEN ON MOUNT ZION.

THE spirit of Protestantism is beginning to arouse itself. Scotland, ever faithful, has taken up a position in defiance of Babylon. England is on the move, like the valley of dry bones in the vision at Chebar, and inviting the wind to breathe upon the army of the Lord. Ireland is not indifferent, though as yet less ostensible in the array of battle for God Almighty. Her clergy have combined,

and some few champions have entered the arena with tried munitions and with inextinguishable zeal. Here and there pioneers are removing hindrances, and preparing the way for the march of truth; whilst O'Sullivan and M'Ghee of the Episcopacy, and M'Crea and Cooke of the Nonconformists, have raised their banners in the name of the Lord, and are boldly pushing forward the advance of the faithful. The challenge is heard upon every breeze, and written upon every event that passes, "*Who is on the Lord's side?*" and soon, VERY SOON, the great trial MUST COME.

Brethren, beloved in the Lord, he that is not for Christ is against him. Come forth to his help against the mighty. Let the clergy of every Protestant congregation throughout the land, at once open a simultaneous and determined controversy with the Popish heresy. Let the laity throng the sanctuary of God for prayer and supplication. Let a general confederacy of all ranks and classes be formed, to circulate knowledge of Popish abominations, and to counteract the influence of Popish intrigues. Let PETITIONS TO PARLIAMENT and ADDRESSES TO THE KING, after the example of our Scottish brethren, be forwarded from every parish, congregation, club, school, family, and meeting, for the discontinuance of the treasury grants to institutions of Popish character, and for the protection and support of our Christian ordinances.

We take leave to subjoin a model, which we again and again intreat every individual Protestant to exert himself to have followed, and signed by as many (though but a dozen) of his fellow Protestants as he can influence.

To the Right Honorable and Honorable the Knights, Citizens, and Burgesses in parliament assembled.

The Petition of the undersigned inhabitants of —— (or individuals, as the case may be), Humbly sheweth—That the instruction to candidates for the priesthood which is imparted in the Royal College of Maynooth, your petitioners regard as equally opposed to the revealed will of God, the natural right of free judgment in man, the harmony of society, and the true interests of this Christian country.

That the Education Board of Ireland does not in its system give to the Bible that honor which is due to the word of God; that it supplies lessons and books which are most repugnant to the principles of Protestants; and permits religious services that are most offensive to members of the reformed churches.

That the increase of Jesuits and conventual houses, the assumption by Roman Catholic ministers of titles proper to the clergy of the established church, the invasion of Protestant places of worship, and assaults upon persons who attend them, are indicative of the inextinguished hatred of Popery, for what your petitioners esteem as the religion of Christ Jesus.

That the nature of the instruction administered by the Romish priesthood to their people, and the state of those parts of the country where their influence is most powerful, are, in the judgment of your petitioners, proofs of the injury that must result to the state from the encouragement of the Roman Catholic religion.

Your petitioners therefore implore your honorable house to institute a special inquiry into the number, constitution and discipline of all the conventual and other religious houses in Ireland,—into the character and tendency of the education imparted in Maynooth college, and the schools in connection with the Education Board in Ireland; and to withhold all grants of money to these institutions until such inquiry has been made.

And your petitioners will ever pray.

PATENT PRAYING MACHINE.

LET any man whose object is truth, any man who prefers his soul's salvation to every other consideration, examine into the genius of Popery with an unbiassed mind, and he will be compelled to acknowledge that there is not a single feature of its manifold peculiarities which does not express the predominating influence of the god of this world—the lust of the flesh, the lust of the eye, and the pride of life. In the cloister and the confessional, at the altar and the fireside, in public and in private, wherever the spirit of the thing breathes, or its operation is manifested, the subserviency of all principles of religion to mental indolence and carnal gratification is obvious. With burdens of ritual service which men are unable to bear, ingenuity is kept upon the stretch to devise means of evading the duties that it is yet deemed meritorious to discharge and mortal to neglect! With the mass of the laity he is the best Christian who has most mechanical velocity in the recital of the rosary, or is most successful in baffling the priest at the station of confession. In deliberate self-delusion, the wealthier members of the community will negotiate with their *Spirit* merchant the pecuniary value of an absolution or indulgence for sin. The priesthood itself is mainly constituted of men whose consciences are so seared by the habit of imposition upon credulity, that acts of impiety are at times indulged which it is hard to say whether one should treat with ridicule or indignation. We have actually known a priest, one whose social character had secured him the reputation of "a good sort of man," who would at the same time run through his Breviary, give orders to his housekeeper, oversee through his parlor window the labors of his ploughmen, and keep up an altercation with one of his flock upon the price of a sacrament! Well hath the prophet Isaiah said, "This people draw near to me with the mouth and honor me with the lip, but the heart is far from me; and in vain do they worship me, teaching for doctrines the commandments of men."

It is known to some of our readers that the Romish church enjoins her priests daily to recite the breviary, consisting of prayers, psalms, legends of saints, &c. &c. To ease them of this burden, the following was substituted by the Jesuits. It was copied from a loose printed leaf in an old breviary belonging to one of that order.

Ritus brevissimus recitandi Breviarium Primum. Dicatur Pater et Ave deinde,

The shortest manner of reciting the Breviary, (or compendium of devotion.) First say the "Our Father" and "Hail Mary," and afterwards,

a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. v. x. y. z.

V. per hoc alphabetum totum. Alleluia.
from this entire alphabet,
R. compositum breviarium totum, Alleluia
the whole breviary is composed.

Oremus. Deus qui ex viginti quatuor literis totam sacram Scripturam et Breviarium istud componi voluisti, junge, disjunge, fac, dispone, accipe ex his viginti quatuor literis matutinum, cum laudibus, primam, sextam, nonam, vesperas, et completorium. Per Christum Dominum nostrum.

Let us pray. O God, who from twenty-four letters wast pleased to construct the entire Sacred Scripture and Breviary, join, disjoin, make, do, dispose, and accept of these twenty-four letters for matins, with lauds, primes, sixes, nones, vespers and every other matter. Through Christ our Lord

We have read of the Turks when going from home, writing out a certain form of prayer, and putting it into a machine turned by the wind, every revolution of which was considered equal to a recitation; but the ingenuity of Mahomet's votaries falls greatly short of that which distinguishes the disciples of Ignatius.

DEATH OF THE REV. W. C. RICE.

Catholic Protestantism has sustained a felt loss in the decease of Mr. Rice, preacher in the Society of Primitive Wesleyan Methodists. Fever, contracted by exertion in the Lent lectures, has prematurely taken to the reward of grace an uncompromising yet generous adversary of Popery. As eulogies on the dead too often flatter the vanity of the living, we shall avoid panegyric. His estimate was spoken by an immense concourse of followers to his tomb at Patrick's, at 9 o'clock on Sunday morning, and the overwhelming crowds that attended the funeral orations in the cathedral, the Methodist preaching-houses, and D'Olier-street chapel. From the attendance of Mr. M'Crea at the place of interment, it was conjectured that he would make some allusion to the distressing event, and Ebenezer chapel was inaccessible shortly after 12 o'clock. The preacher selected for a text 1 Thess. iv. 14, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." He treated the verse as giving,

I.—An Emblem of the Saint's Death,—"sleep."

He sleeps in Jesus and is blest,
How sweet his slumbers are,
From sufferings and from sins released,
And freed from ev'ry snare.

II.—An Expression of the Christian's Faith—"God will bring" again his people with the glorified Saviour.

III.—An Example of the Believer's Sorrow—"Not as others, who have no hope."

The preacher stated, that as he had little or no intimacy with Mr. Rice, and no external identity with the community to which he was an ornament, a testimony to his piety, integrity, and loyalty, would doubtless be regarded as impartial, and practically illustrate what Protestants mean by the communion of saints. He concluded with a prayer, which we cordially reiterate, that to his bereaved family the consolations of Christ may abound, and the mystery of his death be the means of life to many.

NOTICES.

OUR FRIENDS are earnestly requested to HELP US. The price at which each copy of the Confederate is sold renders necessary a very extensive circulation to cover the expense. Let every reader become a salesman also of one or two copies, and our labors in vindication of the common faith may be effective, with Divine blessing, to an incalculable extent. We hope that some of our wealthier Protestant brethren will aid us, at the outstart, with a little *pecuniary* assistance; a few gratuitous trifles in this way will facilitate the completion of our moral machinery; and may be forwarded to "Rory M'Rory, Esq.," No. 1, Hawkins'-street, or the Publishers, as undernamed.

P. L. D. will see that we have partially adopted his suggestion; more than this is impracticable within the space at our disposal.

PROTESTANT CONFEDERATION.—We are again precluded the gratifying duty of entering upon the exposition of this important society. An article was in our arrangements for this week. which we hope to give in No. 5.

B.'s Elegy on the Rev. Mr. Rice will be given.

R. J. must excuse us; we have not time to "correct" the articles sent to us, which, if not quite fit for publication, must be rejected.

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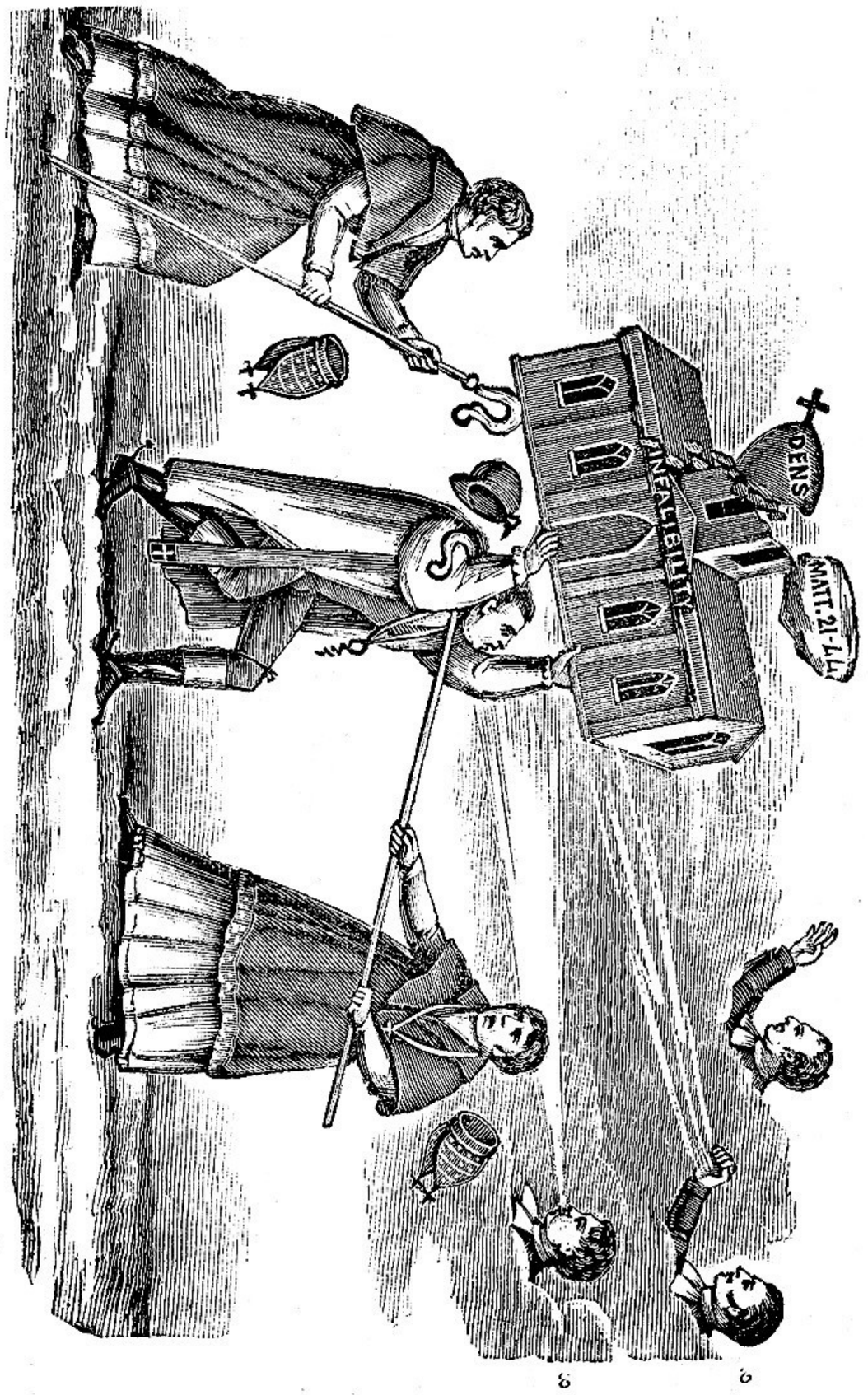
THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. V. "NO POPERY." VOL. I.



MODERN ATLAS IN A QUANDARY.

KING WILLIAM BLOWN UP—WALL-SCRIBBLING—SIGNS OF THE TIMES.

"A straw is much better than a stone thrown up to shew which way the wind blows."—BACON.

For a considerable time past, we have had our attention directed to the daily increasing expression of public feeling in reference to popery, of which the walls and window-shutters of our city are made the telegraphic conveyancers. "*No Orangeism*," "*No Tithes*," "*Down with the Tories*," and similar sentiments, which for many months expressed the conciliatory spirit of those to purchase whose gratitude and brotherly affection to their Protestant fellow-subjects boon after boon has been bestowed. Such conduct has at length produced a re-action; and there is scarcely a street that does not now salute us with some such inscription as, "*No Popery*," "*No Idols*," "*No Dens*," "*No Nunneries*," "*Meet M'Ghee*," "*M'Crea the Protestant for ever*," "*Down with Mass Mummeries*," "*Up with the Bible*," "*Down with the Mass-Book*," &c. These things, we grant, are far from indicating either a healthy state of society, or such a condition of the public mind as is required by Him of whom it is said, "He shall not strive nor cry, neither shall his voice be heard in the streets;" but we cannot hide from ourselves the fact nor withhold from our readers the declaration, that they are the natural preludes to other and better things to come. They are the forecast shadows of events which the Lord's controversy with this land will ere long produce, when the powers of light and darkness, of truth and error, of liberty and despotism, shall come into direct and determined conflict. If Lord Grey's apothegm regarding "the spirit of the age" has any truth in it, those in high places will do well to look to it, that the real spirit of the times is not mistaken or disregarded by them. The cord of political experimentism may be drawn too tight, and break at last with a comparatively weak pull. The more tardy the re-action, the more violent the impetus with which the suspended life-blood will flow, on its forced return. The Protestant mind of Ireland has no doubt experienced a heavy and gradually increasing repression since the admission of papists to the legislature. Those who consider that the reformation which was worth gaining is also worth maintaining, are beginning not only to feel dissatisfied with their bondage, and to evince an extraordinary sensitiveness at the growing effrontery of the god-makers and wafer-worshippers, but also to put forth their inquiries for partakers in their apprehensions, and confederates in their zeal. Chalked walls and window-stools are in themselves nothing; they are nothing as the expressions of the individuals who so give vent to their excited feelings, or echo the sentiments of the workshop, the fireside, or the debating room. But they are every thing as the incipient movements of moral providence, inciting and encouraging the latent spirit of dissatisfaction

with the evils deprecated. They are text-books upon principles, so plain that he who runs may read; so laconic, that every one who reads must retain; so emphatic, as necessarily to induce reflection. For our own part, we hate popery with such a perfect hatred, as the great corruption of Christianity, that we do feel a pleasure in every indication of popular repugnance to its soul-destroying heresies. We most earnestly say *Amen* to the anathema of its casuistic writers and practical abominations; and wish good luck in the name of the Lord to those who are in any lawful way engaged for its extermination from among men.

Since the above was written, a circumstance has occurred that will produce an awful reaction, if we are not much astray in our conjecture, upon the popish altars, images, and relic depositories in various parts of the country. During the last night, the statue of King William, in College-Green, was *blown up by gunpowder*. For some weeks we have been aware of secret meetings holden in two streets at opposite quarters, not half a-mile from the monument, and attended by bodies of priests and friars, and an Irish M. P. a member of the Catholic Association; from which conclave emissaries are sent forth to similar meetings in the suburbs. Such a meeting was held two nights since in a house of ill-fame (to divert suspicion from the real business), and so late as 3 o'clock yesterday, determination was come to, at this place, to try the experiment of heretical extermination by gunpowder, upon "the statue of Billy." We restrain ourselves for the present, but we mistake the real "spirit of the age," if ——.

PROTESTANT CONFEDERATION,

FOR THE MAINTENANCE AND EXTENSION OF PROTESTANTISM.

The common conviction of Irish Protestants upon the policy of his Majesty's ministers is, that the vain expectation to govern Ireland, by yielding to papists all the executive dignities, trusts, and patronage of this country, is that in which the measures of the administration are originated. We shall offer no opinion upon the subject in this place. According to a promise in former numbers, we subjoin the prospectus of an institution which, whatever may be the fact as regards the intentions of those in power, seems to us to be particularly adapted to the circumstances of the times. We commend the prospectus to Protestant approbation; and hope to be instrumental in furthering the patriotic and religious object it has in view,—namely, the union of all denominations of Bible Christians for the purposes of practical godliness and loyalty.

"That the cause of Protestantism in Ireland has for many years been laboring under an almost intolerable oppression, from a variety of causes, is a fact upon which there can be but one opinion among those who know the reality of our national circumstances. Numerous associations have adopted as many measures, each with a degree of success, to prevent the total annihilation of all that is dear to us as a people, which is inevitably involved in the fate of Protestantism. The principle of those associations, however, appears to have been too

much restricted to political, local, or temporary objects; and in most cases has operated, after an occasional excitement, to the enervation of the public mind. Something still is wanting—practical, universal, permanent; a machinery that, once set in motion, will have a self-operating power, be comprehensive and simultaneous in its action, and not liable to be impeded by the ordinary casualties of change in the executive, or experiment in the legislative department of the state. Infallible authority assures us, that it is righteousness only,—that righteousness which protects the weak, relieves the poor, provides for the desolate, and vindicates the oppressed,—that can exalt or preserve a nation; and that institutions built upon the foundation of the apostles and prophets, of which Jesus Christ himself is the chief corner-stone, are the proper means for promoting that heaven-born principle. Experience, too, has demonstrated, that all the fastnesses of our faith and liberties are, under God, identified with such a combination of the higher and inferior orders as may call into exercise the best affections of our nature—SYMPATHY and GRATITUDE.

"Bring Protestants of all classes as closely together as is convenient, and unite them by motives at once holy and politic. Let the unity of the faith—THE BIBLE—be the deep and broad foundation of confederacy. On this basis raise a superstructure, the exclusive materials of which shall be—BENEVOLENCE TOWARD ALL MEN—LOVE FOR THE BROTHERHOOD—HONOR TO THE KING—FEAR OF GOD. Convince them of a common advantage,—show them a common duty,—and make them feel a common responsibility. The strongest moral feelings of human nature will thus be brought into action; the rich will take part with the poor, who are the body of the state; the poor will place confidence in the rich, its head; the mass will be benefitted by the counsel and communion of the few; and these again reap the benefit of that esteem which the people will feel for those who have taken the trouble to make them acquainted with their own influence, and how this influence may be directed to their own benefit. This feeling of mutual obligation and esteem, that must subsist in such an association, will contribute to the general harmony and welfare of the country, in the degree in which the society itself may be extended. Arrangements for frequent meetings of the members, whose immediate interests are the first objects of association, whilst free from the pernicious excitements of merely political confederacies will generate kindly feelings, cultivate personal friendships, and create a veneration for those distinguished persons whose dignities are in a degree subordinate to the personal and individual welfare of their Protestant brethren.

"Influenced by these considerations, a public meeting was convened by their proposer, on Thursday the 4th of October, 1835, THE TERCENTENARY OF THE PROTESTANT REFORMATION IN ENGLAND. After the announcement of the general design, and a recommendation to its adoption, the meeting was adjourned from time to time, until the 15th of October."

On this occasion the following fundamental rules were agreed to:—

GENERAL LAWS.

1.—The Designation of the Society shall be the PROTESTANT CONFEDERATION.

2.—The essential principles of this Protestant Confederation are defined in the Scriptural injunction,

RESPECT ALL,
LOVE THE BROTHERHOOD,
FEAR GOD,
HONOR THE KING.

3.—The object of the Confederation shall be the maintenance and extension of Protestantism, by mutual instruction and communicative charity.

4.—The Confederation shall consist of all persons admitted by ballot of a Committee of Superintendence, who shall pay one pound as an entrance fee and one pound per year, or who shall collect two pounds per year towards a General Emergency Fund; together with such persons as are afterwards named.

5.—Persons admitted by ballot of the Committee of Superintendence, shall be *honorary* members of the Confederation; and shall continue such so long as they pay the yearly subscription.

6.—In all cases of ballot for members, one-third of black beans shall exclude.

7.—The economy of the Confederation shall be by distribution of its constituency and business as follows:

1.—General Section for common purposes, under the management of the Superintending Committee, at whose disposal, consistently with the principles and objects, as stated in rules 2 and 3, the Protestant Emergency Fund shall be placed.

2.—Section for Mutual and General Instruction in the principles of the Word of God, embracing a Conversational Meeting, Circulating Library, School Tuition, Publication of Tracts, &c. &c.

3.—Section for Relief of Sick and Indigent Protestants.

4.—Section for Loans to Protestant Tradesmen, Shopkeepers, Farmers, and others, in cases of embarrassment from persecution and other causes.

5.—Section for Aid and Encouragement of Protestant Mechanics, Laborers, Domestic Servants, &c. &c.

8.—Persons admitted as members in any of the above-named sections shall be entitled only to partake the benefits of such section or sections.

9.—The official departments of the Confederation shall be constituted as follows:—Patrons, President, Treasurer, Secretary, and Committee. The four first named classes of officers shall be members of the Committee, ex officio.

10.—The General Superintending Committee shall be chosen annually, by and out of the honorary members.

11.—Each section (excepting the section for loans of money, which shall be entirely under the management of the Committee of Superintendence,) shall have its separate funds, bye-laws, and distinct sub-Committee; the bye-laws not to contravene, in any particular, the general laws.

12.—The members of any other similar association, that shall pay at least two pounds annually to the Protestant Emergency Fund, mentioned in rule 4, shall be admissible to all general meetings of the Protestant Confederation during the year for which such payment is made.

13.—Every member of this Confederation, whether honorary or benefitting, shall enter, or consent to have entered, his or her name in a common register.

14.—Every member of the Confederation shall receive a ticket, bearing the registered number of the owner, and the date of his or her admission, together with some distinctive mark of the section to which he or she belongs, as "General," or "Benefit."

15.—No secret signs or passwords shall be required of any member of this Confederation; but the proposer of a candidate in any section shall vouch for his religious character, his professed belief in the Bible as the only Rule of Faith and morals, and his loyalty to the higher powers that are ordained of God.

16.—If any question shall arise not provided for by the General Laws, the same shall be referred to a joint meeting of the General Superintending Committee and the Committees of Sections, specially summoned by order of the President of the Confederation; or, on his refusal to direct such summonses, at the instance of any thirteen members of the Sectional Committees; and the decision of such joint meeting shall be final.

17.—Quarterly meetings of the Confederation shall be held, for the report and discharge of business; and an annual meeting for the statement of accounts, &c. shall also be held, convened by public advertisement. All meetings of the Confederation and its committees shall be opened and closed with prayer.

ELEGY

ON THE LATE WILLIAM CHARLES RICE, METHODIST PREACHER.

"Ye sorrow not as those who have no hope."—1 Thess. iv. 13.

He is gone to the glory the bless'd are enjoying,
Away from a world of transgression and wo;
And now the full powers of his soul is employing
In songs to the Lamb whom he follow'd below.

We'll shed but a tear o'er thy dust, thou departed,—
We'll heave but a sigh o'er thy cold narrow bed;
For a measure of joy to our breast is imparted,
As we think of the place where thy spirit has fled.

Although for a while on the pillow of anguish
Thou suffered'st the smart of the chastening rod,
Nor in pain nor in sickness again wilt thou languish,
For peace thou hast found in the presence of God.

Though we may not raise a proud pillar above thee,
Nor monument tell where thy ashes are laid,
In the hearts of a thousand who valued and loved thee,
A living, a lasting memorial is made.

And long will the widow and orphan regret thee,
For them was thy eloquence often employ'd;
Nor soon will the stranger and houseless forget thee,
Nor ONE—who a share of thy love has enjoy'd.

In thee were the Christian and patriot blended,
The flame of pure loyalty burn'd in thy breast;
May we hope that thy mantle of zeal has descended
On some one amongst us who'll use it the best.

Farewell, sainted spirit, may we, still abiding
Awhile in this desert of sorrow and care,
In the grace of our Saviour, Christ Jesus, confiding,
At length thro' his grace in thy blessedness share.

Wesley O. L. 1703. B.

CANONIZATION OF SAINTS.

"My kingdom is not of this world. God is no respecter of persons."

How does a person come to be a saint, at all? Why, to be sure, by ways and means that secure every other boon of Papal bestowment. Before a deceased person is admitted among the company of saints, he must be declared beatified or blessed. This beatification should take place not less than fifty years after death. Originally, a bishop ordered, with the pope's permission, the veneration of a deceased person's relics or image for the time of his probation. After this the pope judicially decrees that his image be placed on the altar, and be worshipped. This is evidently derived from the practice of deification by the pagan Romans. Benedict XIV. determined the regulations, proceedings, evidence, &c. to be gone through in the canonization, which, as it is a costly ceremony, is but rarely performed, and, like an elevation to the British peerage, depends much on the wealth and court influence of those who seek it for their deceased friends. Evidence of the conduct and merits of the *Beati* must be exhibited by chosen

counsel, to a consistory of cardinals and prelates, while another counsel named *l'avvocato del diavolo*, or the devil's advocate, is *pro forma* appointed by the Roman see, to oppose the petition and to find flaws in the evidence. If there is money to fee the officers, there is little doubt that evidence enough of miracles and merits will be adduced to secure the ultimate canonization of the party, although, like a suit in our court of Chancery, it is often the business of many years to make out a case for decree. The preparations for the grand service are gorgeous and expensive in the extreme, and on the evening before the ceremony of canonization, a cabinet council of cardinals is held, each having his choir cap in his pocket; when one of them, having three times blessed himself with the sign of the cross, and been once blessed by the pope, pronounces an adulatory oration before the terrene god, and delivers a panegyric of the blessed one, &c. &c. On the dismissal of the assembly by the Clerk of the Holy Slipper, an indulgence for the night is graciously granted "to both sexes" by the pontiff. This indulgence is extended to nuns and friars. On the great day of solemnization, the Vatican is crowded, of course. No idea of the grandeur of the ceremonial in this place can be conveyed by the pen. Wax candles, some of these of sixty pounds weight, reflecting in gold, silver, and glass; paintings, drapery, &c. &c. are absolutely beyond all description. A procession of most magnificent array begins at the great gate of the palace, under the direction of the pope's vicar, all the orders of "religieuse" who assist at the procession of the host being present by command. This proceeds to St. Peter's church, where the pope and cardinals, robed in white, are by and by received with the proper honors. His Holiness, going into the vestry, is there arrayed with the sacred habit instituted for that service, the choir cap and the triple crown, and from thence proceeds to the chapel of Sixtus, where at the altar he sings the hymn *Ave Maria Stella*, and then sits down in his chair, taking off the triple crown, and putting on his mitre; a cardinal having presented to his Holiness three immense wax candles, two and two of the Regulars are placed, each with a lighted wax candle in his hand, ranging from the palace on both sides through the court to the gate *a la Guglia*, and thence to the hall of the Vatican church, supported by double files of soldiers.

In the first place, come the nobility of his Holiness's court; his chamberlains habited in scarlet, the consistorial councils, his chaplains in ordinary and extraordinary, wearing rich mitres given them by his holiness upon the occasion, and robed in scarlet, with caps of the same; the lords of the bedchamber; the music of the chapel in fine surplices, singing the aforesaid hymn. After these, the ensign or standard of the saint is borne, accompanied by Regulars of the *Observanti* and St. Francis, with their girdles, and bearing candles or flambeaux.

His Holiness proceeds to the altar, where he reads the office of the holy sacrament; this ended, he ascends the throne erected and

adorned in the most superb manner, where he performs the holy office of mass, and then rising and saying prayers, sits down again, admits the cardinals to kiss his *hand*, the patriarchs, archbishops, and bishops his *knee*, and the abbots and *Penitentiari* his *feet*.

These ceremonies being over, one of his Holiness's masters of the ceremonies leads the cardinal procurator of the canonization to the steps before the throne, where, after having made his Holiness the most profound reverence, the cardinal stands up before him. In this disposition the advocate makes the first supplication in the name of all the cardinals, praying his Holiness to institute the abovesaid in the number of the saints, that he may be invocated and reverenced for the future as such in Christendom.—Hereupon "our Lord the Pontiff" descends from the throne, and kneels before the pulpit, while the litany of the saints is sung in the pontifical chapel, and then ascends his throne again. After a good deal of ascending and descending, rising and sitting, our Lord the Pope puts on his bishop's mitre, and the cardinal procurator, with the advocate and master of the ceremonies, approaches the throne the third time (the two last kneeling), and makes the third supplication in the words *instanter*, *instantiùs*, *instantissimè*.

Whereunto the pope's vicar answers to the following effect:—That his Holiness thinks it fit that the proposed happy soul ought to be instituted in the number of, and honored as a saint; and then the book and taper being immediately brought to the pope again, in his bishop's mitre, he definitively pronounces and declares the following formula:—

'In honor of the indivisible Trinity, to the exaltation of the Catholic faith, and the propagation of the Christian religion, by the power and efficacy of our Lord Jesus Christ, the holy apostles Peter and Paul, and after mature deliberation, and frequent imploration of the divine assistance, and by the advice of our reverend brethren of the holy Roman church, the archbishops and bishops resident here at Rome, we institute and pronounce ——— a saint, enrolling him among the number of the saints. And it is our will and pleasure, that his memory shall be celebrated with holy devotion, and works of piety in and from the whole catholic church, on the of among the holy confessors, popes, virgins, or martyrs. In the name of the Father ✠, and the Son ✠, and the Holy Ghost ✠. Amen.'

Thanks are given to his Holiness; he is prayed graciously to give order for issuing the apostolic bulls of canonization; to which he assents, pronouncing definitively the word *decernimus*. Then the cardinal approaches the throne, and kneeling down, kisses his Holiness's hand, returning him withal his most humble thanks, &c. The chief prothonotary, turning himself to the assembly about the throne, pronounces these words, *Vobis testibus*. This done, his Holiness uncovers himself again, begins the hymn *Te Deum laudamus*, which is continued by the choir, the drums beating, trumpets sounding, the cannon on the palace of St. Peter and the

castle of St. Angelo firing, and the bells throughout the whole city ringing. All the orders, as well secular as regular, and all other patriarchal, cathedral, collegiate, and all other churches, religious houses, and cloisters of nuns in Rome, are ordered on the 13th hour of the day, upon firing the cannon of St. Angelo, and raising the bells of the capitol, to ring out all their bells an hour at least; so that the whole city is at one and the same time filled with the highest demonstrations of joy and satisfaction.

Upon such a melo-dramatic perversion of the sublime simplicity of Christianity, one of themselves thus writes—"In this pompous manner was the ceremony of canonization performed to the greatest applause, and even the astonishment of all the assembly; and during it our most holy mother church, the glory of the whole earth, excelled itself in glory. Besides the above-mentioned wax candles necessarily made use of about the canonization, there were many other lamps and candles, lighted all about the church; the lamps being filled, instead of oil, with the most costly and fragrant balsams that fed the flames. The houses throughout the whole city of Rome were illuminated with wax lights and flambeaux, on the Saturday evening before the canonization day, and also on that of the Monday following. And there were likewise bonfires in all the streets, whereby the city testified their gratitude, and paid their tribute of duty and respect to his pontifical majesty."

TRAITS IN THE REFORMERS.

Those eminent servants of Christ excelled in various talents both in the pulpit and in private. Knox came down like a thunder-storm; Calvin resembled a whole day's set rain. Beza was a shower of the softest dew. Old Latimer, in a coarse frize gown, trudged a-foot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony, instructed the people in rustic style from a hollow tree; while the courtly Ridley, in satin and fur, taught the same principles in the cathedral of the metropolis. Cranmer, although a timorous man, ventured to give the most powerful and lascivious tyrant of his time a New Testament, with the label "whoremongers and adulterers God will judge;" while Knox, who said *there was nothing in the pleasant face of a lady to affray him*, assured the queen of Scots, that "if there were any spark of the spirit of God, yea, of honesty or wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes, evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion; and to those, and not to literary qualifications, all were indebted for popularity in the pulpit, and public confidence out of it."

THE WOODEN GOD AND WAFER GOD COMPARED.

AMONG the Pagans, there are little odds
Between their *fuel* and their *wooden gods*—
The *log* that in the wood-yard lies, may prove,
As chance may hit—a billet, or a Jove;
And as it haps'—'tis *worshipp'd* or 'tis *burn'd*,
Or to a *God* or to a *gate-post* turned.
Of such like folly we the Papists blame,
Their *Deity* and *dumplings* are the same;
Their *wafer-God*, they say, is something better,
Yet on its *fellow* spit to seal their letter.
The *god of wood* is much to be prefer'd
For nose, and eyes, and chin, and cheeks, and beard;
'Twould serve to ornament a country house,
But that is scarce a breakfast for a mouse.
The pagan's god is proof 'gainst dogs and cats,
The papists can't resist the mice or rats;
Unable to repel an insect's power,
For *mites* alone this *puny God* devour.
A cynic sure would laugh at such a sight,
To see a *God* half-eaten by a *mite!*
The *rosy wine* is, too, by them confess'd,
A *God* in every drop, when once 'tis bless'd.
How sacrilegious, then the *fly* must be,
Who lurks for *wine*, and steals of *Deity!*
For oft, alas! the *chalice* he assails,
Nor always of his flying theft he fails;
But sometimes gives his thieving dart quite sure,
And flies away with *Deity* secure;
And yet the *papists* say he's here and there,—
A God in *bread* and *wine*, and every where!
(And if a Deity it must be so)
A God in *bread!*—what is it then in *dough?*
'Twould serve to feed a *chicken* or a *saint*,
A *Papist save*, or *damn a Protestant!!*
But here's the question,—Who the new God makes?
The priest who blesses it, or *he* who bakes?
The baker in the *Godhead* has a share,
For while 'twas dough no God at all was there—
But *Hocus-pocus* by the friar said,
It metamorphoses the God from bread.
Yet *priests* and *baker* must together join,
As dough is baked, ere bless'd to be *divine*.
But still it seems *the Priest* outdoes *the Baker*,
One makes but bread; the other makes his MAKER!!!
'Tis true that Christ himself, by figure said,
"This is my body," pointing to the bread,
Just as he said in parable before,
"I am *the Vine*," "*the Rock*," "*the Way*," "*the Door*."
But this means not, nor any proof affords,
That Christ bore grapes,—was stone,—or made of boards.
Just as absurd, this figure could design,
That Christ had made himself of bread or wine.
In fine, no sin or folly ere was greater
Than, that the BREAD *man makes*, IS MAN'S CREATOR!!

POPISH INTOLERANCE—A WARNING VOICE TO THE LATITUDINARIANS.

"WHAT the Roman Catholic church was in primitive days she continues to be," said the pious pedlar of Baldoyle, in a letter written last year in reply to the Rev. Mr. M'Crea, who had exposed his disgraceful advertisement of "the sacred *sweat* of St. Nicholas," &c. &c. There is no doubt with any thinking man, that the knight of the crucifix was perfectly correct. That Jesus Christ is the same yesterday, and to-day, and for ever, is a fact that must, in the nature of things, have its semblance in the Antichrist who exalts himself against all that is called God, of whom perfection and immutableness are essential attributes. Never, whilst the man of sin has a being, can he cease to be himself; and wo to them that aim to re-establish his dominion.

1.—A short time only has passed since the county of Clare afforded a specimen of the toleration to be expected from restored Popery. Two Scripture teachers at Corofin, connected with the Irish Evangelical Society, had the temerity to say something of Christ at the grave of a person whom they had attended in a contagious sickness, when friends and priests had abandoned him; whose coffin they had provided from their limited means; and whose remains they had placed therein with their own hands. A certain priest, whose *religious* influence over his flock had induced some little tumult at the grave, originated a memorial to the Lord Lieutenant, in which the conduct of the missionaries was represented as likely to lead to rebellion, and the interference of the government called for to interdict their labors in the Lord. In answer to the request of the priest *this was granted!* Lord Plunkett and the other Lords Justices actually caused a communication to be made to the men, *forbidding them to teach in the name of Jesus*, on pain of being abandoned to the unrestrained fury of an excited mob!!

2.—In the town of Newport Pratt, county Mayo, a priest some time since used abusive language at his altar against a scripture reader, and a few days afterwards deposed *on his own voluntary* oath, that he told his congregation, "if any body came into their houses or villages to *speak about religion*, to PUT THEM OUT WITH PITCH FORKS, and hunt the dogs after them!!" One of three magistrates, by whom the reader was bound over to keep *the peace to the priest*, declared on the occasion, that "*it is a very grievous offence to quote the Bible to a person on the king's highway!!*"

3.—A few months ago, a Protestant policeman was tried at the Cork assizes upon a charge of murder, when the son of the deceased and his parish priest both swore to the fact, and no doubt appeared to exist that the unfortunate man had been guilty of a wanton homicide under the cover of his office. By an inadvertent statement, which was promptly followed up by the sagacious counsel, the priest demonstrated his own perjury and that of the young man whom he had too successfully disciplined; the pro-

ceedings were instantly stayed; the learned judge expressed to the priest, through the jury, his regret that he could not make the prisoner and the witnesses exchange places; and the unfortunate Protestant, after all the agony of mind which he had endured in the dread of an ignominious and unmerited death, was spared through the special interposition of a righteous providence.

4.—At the last Carlow assizes, a Protestant was acquitted of the murder of a priest, on a charge preferred by three distinct parties, at somewhat remote periods, and two of whom swore, that they had known of the murder for months before, but never gave information till they went to confession, although the murdered man was a priest. At *the instance of their confessor*, the prosecution was laid: on the evident fabrication of the witnesses the accused was instantly acquitted; one of the deposing parties has been sentenced to transportation for perjury, and the others are committed for trial.

5.—Not to occupy too much of our present number with this matter, we shall only add the substance of a trial held in Cork during the last week, which is perhaps the latest intimation of what may be expected from that temporary re-ascendancy of Popery to which the Irish Education Board and its auxiliary measures in the government are contributing.

An action was brought by John Downey, against a Romish priest named Jeffords, of Dysart, near Bandon, for assault and battery. It was proved at the trial, that the priest was an able-bodied, strong man, while the plaintiff was an old, feeble man, about seventy years of age, a parishioner of the defendant, and of the Roman Catholic persuasion. Being a man who was disposed to think for himself, he was led to regard the reading of the Bible as a very useful thing to his neighbours, and that might make them happy both in time and eternity. He therefore employed himself in teaching children the Scriptures in the Irish language; the priest was displeased at this conduct, and conceived a dislike to Downey which occasioned the occurrence causing the action.—It appeared in evidence that at the last election, the priest endeavoured to coerce the people to vote for the candidate of his wishes; and frightening them with threats of his vengeance, led Downey to remark that he ought to permit them to exercise their franchise for members of parliament as their consciences dictated. For this his reverence grossly abused him at a "station," and made a *charge* against him as being a Bible-reader. The people were prevented from holding any communication with him. He even spoke of it in the chapel, where the priest used his influence at the altar for the purpose of creating a political and partisan spirit against him, saying "take care—take care of yourselves; take care, good people, for Downey, the Bible-reader, is here! Downey, my curse upon you, and I denounce you as the chief prince of devils!" Some time after, a "station" being held in the house of a man named Jeremiah Crowley, people assembled there to go through the ceremonies of a "station," for which the

priest was paid certain dues by his parishioners, and the surrounding people who attended. Downey was at the station, among a great number more, when the priest refused to hear his confession, or have any communication with him. The business of the "station" being over, the priest asked the people present "if there were any there who had not paid their dues;" to which there was no reply. "Oh!" said the priest, "I think John Downey, from the mountain, is here." Downey replied, "yes, I am; but why should you ask me for money, when you have refused to receive my confession? Why should you receive money from me, whom you denounced at the chapel as an agent for the devil, when you were enforcing the collection of the rent for O'Connell?" The priest at this became violent, and called out, "is there no one here will turn him out?" No person however could be procured to turn him out, whereupon *the priest himself rushed forward, and laging hold of the poor old creature, violently dragged and pulled him about, and ultimately knocked him against a half door, hurting him very much*, and but for the door, would have given him a severe fall. That did not satisfy him, and he repeated the blows, and pushed the aged man out of the house, saying, "*a hundred thousand curses on any one who speaks to John Downey*, or may have any thing *to do with him*."

A good deal of similar conduct by the priest was proved; upon which, after a suitable charge from the judge, the jury returned a verdict against the priest, with damages and costs.

RATHFARNHAM NUNNERY.

(Continued from page 43.)

The last week's proceedings in the upper house of parliament are interesting to the Protestants of Great Britain, as affording a contrast of solicitude and indifference in regard to the legal institutions of the country. His Grace the Duke of Newcastle moved for returns of the nunneries and other popish foundations in England, with their names, discipline, and other particulars, stating as a reason for the inquiry, the danger to Protestant interests from the rapid progress of Romanism of late years, and more particularly since the passing of the Emancipation act. Lord Melbourne is reported to have said, that there was no means of obtaining accurate returns, and therefore opposed the noble duke's motion! Whilst it was deemed quite practicable to obtain accurate returns of the relative numbers of Protestants and Papists in Ireland, where the latter are in the proportion of five to one of the former, it was declared to be impossible to obtain accurate information in England, where the advantage is twenty fold in favor of Protestantism!! His majesty's government found no difficulty in ascertaining the number of Orange lodges, with their members, bye-laws, signs, and passwords, &c.; and surely the same means by which this information was obtained may be successful in pro-

curing the information sought by the Duke of Newcastle. If, as Lord Melbourne's alleged answer would intimate, his Majesty's government are apprehensive, that by summoning and examining ON OATH, as was done in reference to the legal and loyal Orange lodges, the principals of popish convents, and other associations, and by demanding the exhibition of their books and all other papers, something like correct returns may not be obtained, it is full time for the Protestants of the empire to regard with suspicion and distrust the increasing multitude of monks, eremites, and friars whose oaths are thus avowed by the highest authority to be unworthy of credit. We certainly do believe that a popish oath is of no moral value, excepting as it gives occasion for those examples of treachery which confirm our horror of the man of sin, and induce our prayers for his speedy overthrow. We return to the business of developing the economy of conventualism in Ireland, from the

RULES OF THE INSTITUTE OF THE BLESSED VIRGIN.

Let all of them be ready to help to the correction of others, and to give *an account of one another*, with due love and charity, especially when the Superior, who has care of them, has so ordered, or takes an account of them to the greater glory of God.

Every one ought, with a willing mind, with due humility, and a desire of amendment and spiritual profit, to receive and do the penances enjoined her *although they should chance to be given for an inculpable defect.*

If any *one knows another* to lie under some great temptation, *she is to acquaint the Superior or Confessor with it.*

At the voice of the Superior, or the sound of the bell, they must be as ready, *as if it came from Christ*, to leave whatever they are about, even a single letter which they have begun.

Due respect they must all pay to their Superior; *they must not sit down in her presence;* nor pass before her without some sign of respect.

Every one is to persuade herself, that living under obedience, she must give herself up to the government and guidance of Divine Providence *in the person of her Superior, as if she were no more than a dead body*, which, without resistance, is turned any way, and is *treated in any manner*, or like an old man's staff, which is *entirely at the service and disposal of him that holds it.*

The free disposal of themselves, and of what belongs to them, they must, with all true obedience, leave to the Superior, keeping nothing secreted from her.

Though a person has good parts, that does not entitle her to all offices; that only which suits her talent must be given to her. What is meant by keeping nothing secreted from the Superior is, that cells, boxes, or any thing else, are not to be so locked up, as not to be opened from the outside.

No one is to go into another's chamber without a general or particular leave of the Superior; and if any be within, she must not open the door, [lest the priest might be there!] *till having knocked she be bid to come in, and the door must stand open so long as they are together.*

When any one would write to another, she is first to get leave to do it, and then *to shew her letter to the person appointed by the Superior, to whom all the letters that come directed to any one, are first to be delivered, who, after she has read them, may give or not give them to her they are sent to*, as she shall judge in our Lord, conducive to the person's greater good and the glory of God. Neither is any one to deliver a message, or a letter from a secular person to one of the house, without the Superior's knowledge.

The novices must not be allowed to talk often, nor *much together.* Should their beds be in the same room, some of the more ancient must be assigned to sleep there. No one is to *go into another's chamber*, without leave of the Superior, nor is she to have her chamber so locked, that the Superior, or others by her command, may not enter when she shall think proper.

No one without the Superior's leave, must engage herself in any business, *though it be a pious one, nor promise her assistance towards it, nor advise with others:* as to secular affairs and employments which suit not with our rule, and are a great hindrance to spirituals, they are much more carefully to be avoided.

Strange and *out of the way devotion*, which is the cause of falling into error in a spiritual life, and into the devil's snares, is a fault that must be checked.

A filial affection for the Queen of heaven must be cherished, the litanies of our Lady of Loretto, the Rosary of the Blessed Virgin, portions of the martyrology, and similar devotional works, must be constantly recited.

The persons appointed must show *no will of their own*, or more inclination for one place than another.

If it seem fit in our Lord, that any of the novices should be permitted to speak with their kindred or friends, that they had in the world, it should be *in the presence of some one*, who is appointed by the Superior, and *with brevity*, unless, for particular causes, the Superior of the house appoint otherwise.

If two or more sleep in one chamber, it should be every where so ordered, that by this custom there may be neither doubt nor danger of prejudice to any; for which reason, it is convenient, that in the apartment where the young ones are, some of the more mature should be placed.

To preserve peace and good will with every body, not one of us *can serve as witness in civil or law causes*, without the express leave of the Superior, which leave must never be granted, except in this case, that the glory of God and good of the Institute be in question.

It must be their special care to demean themselves as to the exterior, with modesty and humility, in conjunction with a religious gravity, for the edification of their neighbour, and they shall particularly observe these following directions:—

The head must not be tossed about in a light manner; but, where there is reason, to be decently moved, and where there is no need of turning this or that way, let *it be carried straight*, with a *moderate bending forwards, and without leaning on either side.*

Their eyes, for the most part, should *be cast down;* they are never indecently to be thrown up, nor to roll from one side to another. And when they speak with a man, especially if he be a person of authority, *they must not gaze him in the face, but* SETTLE *their face somewhat lower!*

No wrinkling of the forehead is to appear, that an exterior serenity may be an argument of the interior. *The lips are to be kept neither too close shut, nor too much open.*

Here we have, for a Protestant country in 1836, a tolerably good specimen of hypocrisy, cupidity, espionage, and despotism. What a wretched condition must be that of the nation which, like unfortunate Spain, is filled with such "religious houses." Before the late insurrection, which was mainly the work of the *apostolical* party, there were in Spain nearly 100,000 religious houses and churches, with between 4 and 500,000 monks and nuns, 58 archbishops, 684 bishops, 11,400 abbots, 127,000 parish priests, 312,000 secular clergy, 200,000 inferior clergy, to a population about one-half that of Great Britain. Supported at a cost little short of £20,000,000 annually, these blessed "ladies" and holy "gentlemen" are fellow-subjects of about 80,000 legalised bandits, the

effects of whose calling, exclusive of the spoils of property, are an average of 15,000 assassinations a year.

Protestants, follow up the motion of the Duke of Newcastle, by petition after petition for an inquiry. We shall return to this subject.

LORD W. RUSSEL'S LAST WORDS.—"I have now done with the world; I am going to a better. I forgive all the world, and, I thank God, I die in charity with all men; and I wish all sincere Protestants may love one another, *and not make room for Popery by their animosities.*" And, again, in the paper he then delivered to the sheriffs as his last declaration, he says, "For Popery, I look on it as a bloody and idolatrous religion, and therefore thought myself bound, in my station, to do all I could against it. I never had a thought of acting against it basely or inhumanly, but what could consist with the Christian religion and the laws and liberties of this kingdom. *I did believe, and do still, that Popery is breaking in upon the nation, and that those that advance it will stop at nothing to carry their designs.* I am heartily sorry that so many Protestants give their helping hand to it, but I hope God will preserve the Protestant religion, and this nation, though I am afraid it will fall under very great trials and very sharp sufferings."

CONFESSION.—One of the greatest difficulties, says the Rev. J. Blanco White, to establish a free and rational government in Popish countries arises from the opposition which free and equal laws meet with from the priests in the confessional. A confessor can promote even treason with safety in the secrecy which protects his office. With a pious King it was found so dangerous, that the Parliament or Cortes of Arragon, when in existence, took to itself the appointment of a confessor for the King.

NOTICES.

CALL UPON THE PROTESTANT NOBILITY AND GENTRY.—The constant dropping of a weekly publication likely the CONFEDERATE will not more certainly produce a moral impression on society, than it must evidently occasion a vast pecuniary sacrifice on the part of its conductors, until the circulation becomes general. Willing to bestow their labor and some little of the cost, the Editors yet make their appeal for aid to the generosity of their Protestant brethren. A comparatively small sum will be sufficient to establish it permanently; and they boldly call upon THE WEALTHY Protestants to come forth to their help. Donations and communications may be sent to

RORY M'RORY, Esq.
1, Hawkins street.

JUVENIS, with the Extracts from "Portugal," has been received.

AN ADMIRER'S information will not be lost sight of.

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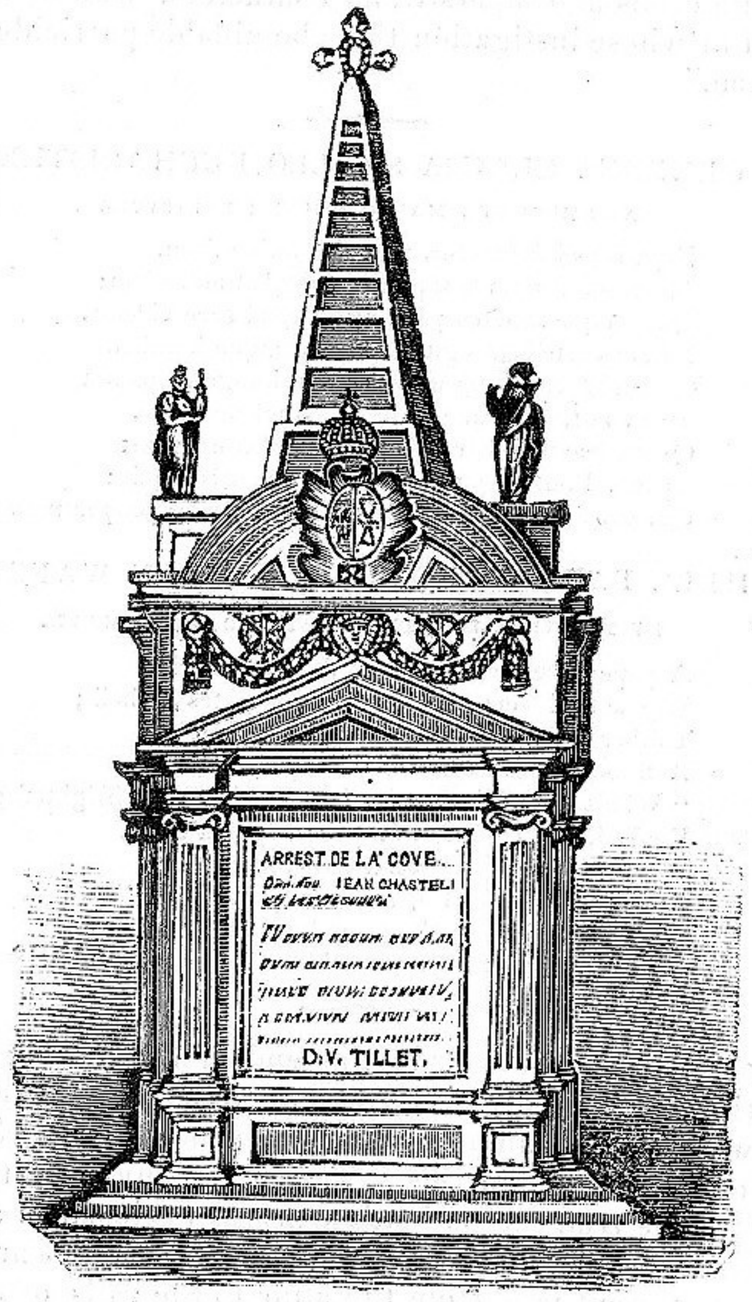
THE
PROTESTANT CONFEDERATE,
AND MIRROR OF TRUTH.

No. VI. "NO POPERY." VOL. I.



MONUMENT OF JESUITISM.

In December, 1594, the university of Paris passed an act, banishing the Jesuits, as corrupters of youth, disturbers of the public repose, and enemies of the king and state. At the same time Chatel, for attempting the life of Henry the Fourth, and Gueret, who had instructed and induced him to undertake this treasonable design, were banished; and it was ordered that the house of Chatel should be razed to the ground, and a column erected on the spot, the inscription on which described the attempt

[PUBLISHED ON SATURDAYS.]

as a detestable parricide, springing from the pestilent heresy of that pernicious sect the Jesuits; who, concealing the most abominable crimes under the guise of piety, have publicly taught the assassination of kings, and attempted the life of Henry IV. It proceeded to state, that "Chatel had been instructed in this school of impiety, and that the parliament had expelled this new race of dangerous and superstitious characters, who disturbed the state, and at whose instigation this abominable parricide had been undertaken."

GEHENNA CLAUSA SIGILLO EUCHARISTICO.

AB EMINENT: MARCO JOHAN: PRESBYTERO.

Papa semel defunctus, magni numine Jesu,
Horresco referens, rapidus navigabat ad hadem;
Quandoque sanctus papa venit, quid ecce videret,
Diram custodiam egit Cerberus, atque latrabat,
Quis ibi? tunc rugiit custos, cui imago respondit
PAPA FUI, sed nunc miserendus mi miserere,
Quem Navita Charon jam Stygia littora vexit
Apage, Pontifices procul arceo, lemuris inquit;
Qui *dominum superum edunt hic diabolos quoque vorant.*

HELL PADLOCKED BY THE HOLY WAFER.

BY THE VERY EMINENT PRESBYTER, JOHN MARK.

A pope once died, by great Jehovah's will,
Whose soul went trembling to the gates of hell;
Thither arrived he saw the entrance barr'd,
A hundred headed monster keeping guard;—
"Who's there?" the Cerb'rus bark'd; the affrighted ghost
Replied, "By Charon on your Stygian coast,
A wretched spirit, ONCE A POPE, is left,
Of all, save hope of grace from you, bereft,"—
"A Pope?—begone!—away!—no footing here;
Who ate his GOD *above, would eat the* DEVILS I fear!"

FIERY ORDEAL.—Towards the end of the Greek empire at Constantinople, a general, who was an object of suspicion to his master, was urged to undergo the fiery proof of the ordeal by an archbishop, a subtle courtier. The ceremony was this: three days before the trial the patient's arm was enclosed in a bag, and secured by the royal signet: he was expected to bear a red hot ball of iron, three times, from the altar to the rails of the sanctuary, without artifice and injury. The general eluded the experiment with pleasantry. "I am a soldier," said he, "and will boldly enter the list with my accusers; but a layman, a sinner, like myself, is not endowed with the gift of miracles. Your piety, holy prelate, may deserve the interposition of heaven; and from your hands I will receive the fiery globe, the test of my innocence." The archbishop stared, the emperor smiled, and the general was pardoned.

DEMORALIZING INFLUENCE OF CONFESSION.

EVENTS are concurring for the ultimate downfall of Popery, which none but an atheist can separate from the special providence of the Most High. Jehovah seems, in the language of his prophet, to be "coming out of his place," to hasten the desolation to which mystic Babylon is doomed. As the process of her destruction is predicted, the Queen of Idols and Mother of Harlots is first to be made hateful, by the discovery of her nakedness, her deformity, and her pollution; as this will justify so it will induce the sentence of death against her; and the nations will tear her flesh and destroy her with fire. The following interesting letter of Paul Louis Courier, a Roman Catholic of France, proves that poor human nature is the same in all countries; and if a particular system has, in one country, led to heinous crime, the same system pursued in another must be productive of criminality. It is addressed to a friend, in reply to a statement of enormity committed by a priest in one of the provinces:

"I am not so much incensed as you are, against this priest of St. Quentin. I find in his office of priest something, not to excuse, but to pity him: he assuredly would not have murdered his second mistress, had he been able to have married the first, when about to become a mother; whom, according to every appearance, he had also murdered. The facts are these:—

"Mingrat was little more than twenty, when, on leaving college, he got the parish of St. Opré, a village six leagues from Grenoble. There, his zeal burst forth first, against dancing, and every description of amusement. He forbade assemblies, balls, field sports—and made the shops be closed during the entire of every Sunday and holiday. He also undertook to reform female dress—that a peasant should wear a sleeve which left the arm exposed, appeared to him abominably scandalous. In short, he could scarcely, without horror, even imagine the existence of a female form *within* a female dress. A friend, moreover, of the olden time, he preached ancient manners at the age of 20, the restoration, restitution, thundering aloud against dancing and short sleeves. The authorities supported him—the higher classes encouraged him—the people listened to him—the *gens d'arme* also, and the village police, who never missed a sermon. In short, he wished to re-establish, in concert with his superiors, the purity of the ancient *regime*. To succeed in this the better, he established at the house of his aunt, who had come with him to St. Opré, a school for young girls, whom she taught to read, instructing and preparing them for the communion. He assisted in teaching—superintended their instruction. Two of them were now approaching the age of fifteen, and appeared to him to deserve peculiar attention; he made them come to his house, a distinction envied by all their companions—flattering to their parents. These young girls go then to the house of the young priest; for some years past that is every where done, in the country as well as in the

city. The magistrates approve of it, and men of single minds augur from it the immediate re-establishment of morality. They went frequently there, together or separately—it was to hear lectures on Christianity—to repeat the catechism—to learn verses—psalms, prayers, and so often did they go there, that at last one of them feels uncomfortable, unhappy, affected by a disease of the heart.

"This child finds that she is pregnant, and not knowing how to act, being afraid of her mother, goes to confession, to the priest of a village not far from her own—to a man, very different from Mingrat—he allowed his parishioners to dance, and did not think about short sleeves. The poor girl acquaints him with her misfortune, and refusing to tell him who was the cause of it, wishes that no one should participate in her shame—but, said the priest to her, "my daughter, is he a married man?" "No." "You must marry him"—"impossible"—he said "she must be mistaken, for who can prevent a man marrying if he is not already so, to make her a wife, whom he has made a mother? What forbids it? What code of morality?" The poor girl might have said, "God—man—good sense—nature—the gospel and religion will it—but the Pope does not—and for that reason, I die—for that, I am lost." With difficulty she answered, with more sobs than words, the questions of the good priest, who, having, however, succeeded in making her name to him the Abbe Mingrat; on that same evening, went to his house and spoke to him—the latter becomes angry at the first word, gets into a violent passion, and cries out against the age, accusing Voltaire, and Rosseau, philosophy, and the corruption of the revolution. Speech and action on the part of the good man were vain—he could get nothing else from him; at the end of some days, the girl disappeared—her parents and friends were never able to gain intelligence of what became of her—it ended by their thinking no more of it—such is the first part of the history of the priest Mingrat.

"The second is known through the medium of the public papers, where you may have seen, how in consequence of the reports which were circulated, he was transferred from St. Opré, to the parish of St. Quentin—such is the system—when a priest has caused scandal in one place, he is sent to another—in serious cases only he is suspended *à sacris*, deprived for a time of the privilege of saying mass, and if the civil power should interfere, the clergy immediately protest—for you are not permitted to bring to justice "the anointed." The Abbe Mingrat, in his new parish, with increased severity, made war more than ever against dancing and short sleeves. A certain devout female parishioner, the wife of a turner, soon selected him as her confessor, and had frequent interviews with him at her house, without however it becoming the subject of conversation, for she had the reputation of being extremely prudent. One evening that she came rather late to confession, he detained her for a long time, then sends her to

see his aunt, who lived with him, but who he knew was absent, and not to return that day—setting out by a different route, he arrives before this woman enters, when she came, admitted her, what passed within is not known—he carried her away dead, into a bower near the village, where with a clasp knife having cut her into pieces, he proceeded to throw them, one by one, into the river Isere—these fragments were sometime afterwards found floating on the water, and were collected and recognized, as well as the knife, covered with blood, which had been forgotten by him in the bower—then was recollected the girl of St. Opré.

"You know *also how he escaped from pursuit*, which would not have taken place, if it had not been for the Mayor. But, the report of a deed so atrocious having quickly spread, an attempt was made to throw suspicion upon some one else. It was insinuated that the husband of this woman was the real murderer, and the priest a martyr to the secrecy of the confessional. This pious invention, supported by the entire party of the devout, would perhaps have succeeded, if it had not been for the mayor, who was neither a saint nor devotee, but simply an honest man. By an information which he lodged, he forced the civil power to act; the priest was not arrested, because the lord has said, "touch not mine anointed"—condemned as contumacious, he retired into Savoy, where he now passes for a saint—and works miracles—they come to him from the valley, from the mountain, on a pilgrimage—they flock, the women especially, to see him, to ask his blessing—that hand blesses them—he holds out that hand to them, which matrons and girls kiss, without thinking, without shuddering—knowing what he has done—for in a place so near, no one can plead ignorance.

"These people are religious without any doubt; and so is Mingrat amorous, that is to say, subject to love, which, with men of his cloth, often turns to madness. A distinguished physician has made this remark, 'this malady, a description of madness, which bears the name of Erotomania, seems peculiar to priests.'

"In fact, what a life! what a condition is that of our priests! they are forbidden to love, and above all to marry—yet they commit women to their spiritual care, they cannot be united to one—they live on terms of familiarity with all; that is nothing—in confidence, intimacy, the depository of their most hidden actions, of every thought—the innocent maiden, under the protection of her mother, first hears the priest; who soon calling her, converses with her in private—and before she is capable of committing sin, *introduces sin to her notice*. Thus instructed, he marries her to another—when married, confesses and governs her; in her affections he has the precedence of her husband, and ever retains it—that which she would not dare to confide to her mother, to acknowledge to her husband, the priest must know,—demands it, knows it, or will not be her lover. Why? does he not wear the tonsure? he hears whispered to him in a low tone of voice, by a

young woman—her faults—her passions—her desires—her frailties—hears her sighs without a motion—and is——twenty-five!

"To confess a woman! imagine what it is! At the extremity of the chapel, a kind of press, a sentry box, is for the purpose set against the wall, where the priest awaits in the evening after vespers his young penitent, whom he loves. She knows it, for love is never concealed from the object beloved—you will stop me there, his character as a priest, his education—his vow. I reply, there is no vow of any efficacy. Every village priest, on leaving the college, healthy, robust, and active, loves without any doubt, one of his female parishioners; it cannot be otherwise, and if you dispute the fact, I will say much more, namely, that he loves them all; those at least of his own age, but he prefers one, who appears to him, if not more handsome than the rest, more modest, and more sensible, and whom *he would marry; would make a virtuous and pious wife of, were it not for the Pope.* He sees her every day; he meets her at chapel or elsewhere; and seated before her in the social evening of winter, he drinks, imprudent man! deep of the poison of her eyes.

"Now, I pray you, when he hears this woman on the following day draw near to this confessional which I have described—that he knows her step, and that he can say, "it is she," what passes in the breast of the poor confessor? A feeling of honour, duty, wise resolutions, avail him little, unassisted by the special grace of heaven. I suppose him a saint, unable to fly, he apparently groans—sighs—commends himself to God, but if he is only a man, he is agitated, desire is excited—and now, in despite of himself, without perhaps knowing it, he hopes. She comes forward, falls on her knees—kneels before him, whose heart throbs and leaps within him—you are young, Sir, or you have been so. What, think you, between ourselves, of such a situation? alone, the greater portion of the time, having no witnesses but the walls, the vaults, they speak of what? alas! of every thing that is not innocent; they speak, or rather whisper—their mouths almost meet—their breaths almost unite—this lasts an hour; and is often repeated.

"Do not think that I describe an imaginary scene—such as I have described, takes place, and throughout all France, and is every day repeated by 40,000 young priests, with as many young girls, whom they love—because they are men—confess in this manner, converse with *tete a tete*, visit, because they are priests—and do not marry, because the pope forbids it. The Pope forgives every offence they commit, except marriage, preferring a priest who is an adulterer, unchaste, a debauchee, a murderer, like Mingrat, to one married. Mingrat murders his mistresses—he is not allowed to preach, in one place they preach in his defence—in another he is canonized. If he married, what a monster! he would no where find an asylum.

Is it possible to unite in the same person two things more opposite, than the employment of confessor and the vow of chastity. What must be the condition of those poor young men, between the prohibition to profess what nature forces them to love, and the obligation of conversing in intimacy and confidence with those who are the objects of their love. Whether, in short, this monstrous combination, is not enough to drive some to madness—to make others, I do not say culpable, (for the really culpable are those who suffer young men to confess young women,) but criminal—and all extremely wretched.

"If you have a daughter, send her to the soldier—to the dragoon—who will have it in his power to marry her, sooner than the man who has made a vow of chastity—sooner than to those men who have been educated in a college. Of what horrors do those facts, which transpire in despite of the connivance of magistrates, the measures adopted to prevent publicity—the silence imposed on such subjects—permit us to have a glimpse? Without even speaking of criminality, what sources of impurity!—of irregularities!—of corruption!—are these two inventions of the Pope, the celibacy of the priesthood and the confession named auricular? What mischief they do!—what good they prevent!—it must be seen and admired there, where the family of the clergyman is the model of every other—where the pastor teaches nothing which he cannot exhibit in himself—and, addressing fathers and husbands, furnishes the example with the precept. There a woman has not the impudence to confess to a man her sins—the clergy are not independent of the state—of the people—of the law.

"The abuses established amongst us in times of the most stupid barbarism—of the most credulous ignorance—it is difficult to maintain, now that the world exercises the gift of reason,—" and every man can count his fingers."

LOUIS PAUL COURIER.

FATE OF HERETICS.—A worthy woman in Rome, who kept a hotel and boarding-house, having observed the correct morals and decorous habits of many English and German heretics, asked her confessor if it was really true, that all these foreigners, whose virtuous and Christian lives were an example to many Romans, should perish everlastingly. The priest reproved her folly and presumption, and thus exclaimed:—"Even in his mother's womb the heretic is already the indisputable property of the devil; for which reason he is not so frequently teased and tempted by the arch enemy as we Christians are, who cannot be deprived of our claims on heaven, except by wickedness and impiety. Rejoice not, therefore, at the good actions and *good manners* of those heretics, which *are indeed the certain tokens of their irredeemable damnation;* nor take offence at the elect, who so often stumble and fall in their struggles with the tempter. The favourites of God are those whom the devil incessantly seeks to entangle; but, being sure of the souls of heretics, he never tempts them more than once, and then only out of wantonness and pastime."

THE PILGRIM'S SONG.

"There remaineth a rest for the people of God."—HEBREWS iv. 9.

My rest is in heaven; my rest is not here;
Then why should I murmur when trials are near?
Be hush'd, my dark spirit! the worst that can come
But shortens my journey, and hastens thee home.

It is not for me to be seeking my bliss
And building my hopes in a region like this:
I look for a city which hands have not piled;
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below:
I ask not my portion, I seek not a rest,
Till I find them for ever in Jesus's breast.

Afflictions may damp me, they cannot destroy;
One glimpse of his love turns them all into joy:
And the bitterest tears, if He smile but on them,
Like dew in the sunshine, grow diamond and gem.

Let doubt then, and danger, my progress oppose;
They only make heaven more sweet at the close,
Come joy, or come sorrow, whate'er may befall,
An hour with my God will make up for it all.

A scrip on my back, and a staff in my hand,
I march on in haste through the enemy's land:
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.

LYING WONDERS.

HAVING in a former number given an *authenticated* anecdote of St. Anthony and the heretic's mule, we have probably created a relish in some of our readers for such marvellous evidence of the Divinity of the wafer; wherefore it may not be unacceptable to supply a few additional proofs of this sublime and soul-saving mystery, as we find them in a Book called "THE SCHOOL OF THE EUCHARIST, *upon the respects and acknowledgments which Beasts, Birds, and Insects have rendered to the Holy Sacrament of the Altar.*"

"A certain peasant of Auvergne, perceiving that his bees were likely to die—to prevent this misfortune, was advised after he had received the communion, to reserve the host and blow it into one of his hives. As he tried to do it, it fell to the ground. Behold now a wonder!—On a sudden all the bees came forth out of their hives, and ranging themselves in good order, lifted the host up from the ground, and carrying it in upon their wings, placed it among their combes. After this the man went out about his business, and at his return found that his advice had succeeded ill, for all his bees were dead. Moreover, when he lifted up the hive, he saw *that the host was turned into a fair child* among the honey-combes; being much astonished at this change, and seeing that this infant seemed to be dead, he took it in his hands, intending to bury it privately in the church; but when he came to it, he found nothing in his hands, for the infant was vanished and gone!—*Pet. Clunias. l.* 1. *c.* 1.

"Saint Francis had a lamb at Rome that used to be present at mass and divine service; when the saint went from thence, he recommended it to a noble lady, whom the lamb awakened of mornings by its bleatings *when she forgot to go to mass, and signified to her by signs that she should go to church!*"—*S. Bonac, in. Vit. S. Francis.*

The following, under the head of ARANEA, tells even better for the wisdom and humanity of the Papists than the foregoing, and will serve as an illustration to the dogmata of Dens and St. Thomas:—

"Thomas of Arundel being assembled with other prelates in the church of Saint Paul to labour the conversion of a tailor *who held that the consecrated host was only bread blessed, and not at all the body of Jesus Christ;* after many disputes, *finding him obstinate in his heresy, he was commanded absolutely to submit himself,* and to adore God with all reverence in his holy sacrament. Upon the opposition that he made there, even so far as to blaspheme, saying, that a spider rather deserved to be honored than the sacrament of the altar—heaven revenged this saying so outrageous against his God, for *immediately an old overgrown spider, unloosing from the roof of the Church,* came down by the guidance of its thread upon his stinking cursed mouth, where being entered, he was grievously tormented, answerably to that in the Proverbs, c. vi.—'Thou art ensnared by the words of thy mouth.' After this all judged him to *deserve* DEATH! and in conclusion *he was condemned to be burnt,* which sentence *was executed in the presence of the Chancellor of the Kingdom!* in the year 1348." *Bredek.* 1. 30. *Tho. Walden contra Joannem Wicklef et alii.*

It may not be useless to remark, that this story is repeated and vouched for by Bellarmine himself:—

"In the 16th century, within the Venetian territory, a Priest carrying the holy sacrament without pomp or train to a sick person, met out of the town asses going to the pasture, *who perceived by a certain sentiment* what it was the priest carried; *they divided themselves into two companies on each side of the way, and fell on their knees.* Whereupon the priest and his clerk, all amazed, passed between these peaceable beasts, which *then rose up,* and, as they would make a pompous show in honour of their Creator, followed the priest as far as the sick man's house, where they stayed at the door, till the priest came forth, whom *they did not leave till he had given them his blessing!* Father Simon Rodriguez, one of the first companions of St. Ignatius, who travelled then in this part of Italy, *informed himself carefully of this matter, and found that all happened as has been told.*"—*P. Orlandin, in his History of the Society, Tom.* 1, *l.* 2, *n.* 27.

After relating one history of a duck and ducklings that used regularly to attend divine service, the author proceeds—

"In the lake of Lagerne, (Lough Erne,) *in Ireland, one may see* young ducks among those ducks of St. Coleman that had been made tame in his time, and which were not afraid when men came nigh them. These ducklings, that met together in this lake, about the number of sixteen, *constantly, when any injury was done to the church* where the holy sacrament was lodged, *or to the clergy,* forsook the lake, and returning not again until satisfaction was given, and reparation made of the wrong done to the church or clergy; and, during their absence, that the reparation might not be deferred, the waters of the lake, which were clear and crystalline, became muddy and corrupt, and smelt so ill, that they became neither fit for the use of men or beasts.—The same author relates that if any one should injure one of these *ducklings* for being *protectors and defenders of the church!!!* he would not long escape unpunished. To this is added the history of the sudden death of a kite and a fox, that once made free with *holy* communion."—*Nuremberg, ex. Sylvest. Gyrald. lib.* 2.

Since we have given all due praises to *ducklings,* it might savour of foul play not to allow the hens and chickens their fair share of admiration. Corbin in his *Panegyrick on the Holy Sacrament,* p. 504, says:—

"Bl. Ida of Lovain, before she entered into the Cistertian order, had need to feed hens and *other tame fouls;* and after she was a professed nun she had so *great a devotion* to the holy sacrifice of the mass, that she *brought hither all her hens and other poultry*, which followed her at her call, and in the church as far as they were able, *humbled themselves*, and kept themselves before the most holy sacrament of the altar, without making any noise, to the admiration of all the people present!!!"

"St. Gregory the Pope *tells us* (the authority is good) that St. Boniface, whilst he was a young child, standing in the door of his lodgings, perceived a fox running away with a hen in his mouth. Immediately he went to the church, and placing himself before the holy sacrament, made this prayer to it:—'Lord, I beseech thee be pleased to preserve *the pullet which my mother feeds in her back yard* for the sustenance of her little family.' Having done this, he returned to his lodgings, where this fox appeared again with the hen in his mouth, and laying down the hen, fell down dead at the feet of the child."—*St. Greg. Dialog. l.* 1.

"John Herott, a Dominican, reports that sparrows, having used to build their nests in a church dedicated to St. Vincent the Martyr, not only defiled it with their dung and ordure, but also disturbed the divine office. It being a very hard thing to drive them away, the bishop of the place *brought an excommunication against them*, threatening death to them if they returned any more. *After the sentence was passed all the sparrows quitted the church:* it was also observed, that if any brought one of these birds into the church it immediately died."—*Serm. de tempore*, 79.

"Francis de Fabriono, a Franciscan friar, celebrating mass one day, as he took off the cover of the chalice, perceived there a little scorpion; he might have kept himself from all danger, observing the rules prescribed in such cases, but calling to mind the saying of Jesus Christ and his disciples—'If they drink any deadly thing it shall not hurt them,—banishing all fear and overcoming all horror, he courageously swallowed the consecrated wine, *with this little animal in it;* when he was gone back from the altar, and had offered his thanksgiving, *he made them call a surgeon!* When he came into the convent, St. Francis was praying in the church, and repeating the words—'My help is of the Lord, who made heaven and earth;' when notice was given him that the surgeon was come, he went into his cell and presented to him his right arm to let him blood, and out of it, by a strange wonder, *the scorpion came alive with the blood!* without doing the holy man any harm, or putting him to any pain."—*Wadingus, tom 3. ad. ann.* 1312, *in 7 Nic de Lag. tr.* 6 *c.* 13.

This last is perhaps the most complicated bit of humbug of any; that the priest should voluntarily swallow a scorpion because he knew it could not hurt him, and then send for the surgeon to come to his assistance, *saying* his help was only the *Lord*, are admirable proofs of hypocrisy and bravado, as far as the priest goes; and the extraordinary extraction of the scorpion in conclusion, is perfect as far as the moral is concerned, since, as the fact itself stands, the priest had at first done a very foolish thing, and afterwards repenting of his blasphemous affectation of faith, had sent for a mortal surgeon to cure him.

Whoever thinks he can acquit himself to God, has wrong notions of God, of himself, of duty, and of sin. Either he considers God only under the single idea of mercy, or he knows nothing of his own great corruption, or contracts duty into a narrow compass, or fixes the guilt of sin at a low rate.

THE CHRISTIAN MAIDEN TO HER APOSTATE LOVER.

Farewell, apostate!—see, I do not curse thee!
I give thee but the name thy sin hath given;
Oh I had hopes 'midst ransomed crowds to hail thee,
And enter with thee to the gates of heaven.
But never there
Shalt thou appear,
And all my hopes for thee are riven.

Go!—go—apostate!—from my heart I cast thee;
In turning from thy God thou turn'st from me.
Never, as long as reason's empire lasts me,
Shalt thou receive the approving smile from me.
Where, traitor, where
Shalt thou appear,
When Christ despised shall summon thee?

Yet deem not, recreant, morning's sunny hours
And evening's calmness wait thee through the day;
The heart's deep anguish and the bitter tears—
Remorse and ruin shall assume their sway;
And thou shalt be
In misery
Deep as thy guilt—without one cheering ray.

COBBETT ON POPISH ASCENDANCY.

That the advances upon our ancient landmarks which have followed the revolutionary act of 1829, are not matters that ought to be treated with indifference by the Protestants of this country, our enemies themselves have sufficiently shown. No one can regard the late Mr. Cobbett as a man at all prejudiced on behalf of Protestantism, as a system. His book on the Protestant Reformation proves that, in whatever estimate he professed to hold the doctrines of the reformed religion, he was undoubtedly an inveterate hater of what he called "the abuses of Christianity." The following are Mr. Cobbett's sentiments upon the character and influence of the Popish clergy, as stated in his "Book of the Roman Catholic Church," previous to the passing of the Roman Catholic relief bill:—

I have always been a steady and warm advocate for what is called Catholic Emancipation: but, I confess, if I thought the *Irish* people entertained any idea of countenancing the re-establishment of the Jesuits, I would *renounce them and their cause for ever.* I trust, however, that some means will be taken to apprise that *deluded nation* of the danger they run, should they entertain any such notion.

I cannot conclude, without quoting the sentiments of a writer, well acquainted with the history of the usurpations of the Romish clergy, and whose work has lately been suppressed by the secular power. Speaking of the Order of Jesuits, he says—'They corrupted the youth, the education of whom they wished exclusively to engross; they strove to restore barbarism, knowing well, tha

want of knowledge is the greatest prop of superstition; they extolled ignorance and blind submission; they depraved the manners, and, in their stead, substituted vain usages and superstitions, compatible with every vice, and calculated to suppress the remorse which crime might produce.

"They preached up slavery, and unbounded submission to princes, who themselves were their slaves, and who consented to become the instruments of their vengeance. They preached rebellion and regicide against the princes who refused to bend under the odious yoke of the successor of St. Peter, whom they had the effrontery to declare *infallible*, and whose decisions they preferred far above those of the universal church. By their assistance, the Pope became, not only the despot, but even the true God of [nominal] Christians. They had the impudence to maintain, that the prince could not, without impiety, dispense with entering into their quarrels, sharing their frenzy, and shedding the blood of their enemies. Contrary to the express orders of Christ, the emissaries of the vicar of Jesus preaching openly, in his name, persecution, revenge, hatred, and massacre.

"By this worthless policy, in the states most submissive to the spiritual dominion of the Roman Pontiff, the liberty of thinking was proscribed with fury, activity was repressed, science was punished, and industry crushed by the rapacity of the clergy; while morals were neglected, and their places supplied by traditional observances. Nations vegetated in inactivity; men cultivated only monastic virtues, grievous to themselves and useless to society. They had no other impulse than what fanaticism afforded; and no other science than an obscure jargon of theology. Their understandings had no other employment than endless disputes on mysterious subtleties, unworthy of rational beings. Nations were impoverished to foster, in abundance, in luxury, and often in drunkenness, *legions* of monks, priests, and Pontiffs, from whom they derived no real benefits.

"Under pretence of bestowing stipends on the intercessors with God, they richly endowed a multitude of drones, whose prayers and revenues procured only misery and dissentions. Education, intrusted throughout Christendom to *base* or *ignorant* priests, was calculated to form superstitious persons only, destitute of the qualities necessary to make useful citizens. The instruction they gave Christians, was confined to inculcating dogmas and mysteries which the latter never could comprehend. By these means, in most Christian countries, people and princes openly united devotion with the most hideous depravity of manners, and often with the blackest crimes.

"There were pious tyrants and adulterers, oppressive and iniquitous ministers, courtiers without morals, and public depredators, all very devout. There were knaves of every kind, displaying the greatest zeal for a religion, the minister of which imposed easy expiations. Thus, by the care of these *spiritual guides*,

concord was banished from states; princes sunk into bondage; the people were blinded; science was stifled; nations were impoverished; true morality was unknown; and the most devout Christians were commonly devoid of those talents and virtues which are indispensably necessary for the support of society.

"All priests have necessarily the desire of influencing the minds of others. From their very calling they have a disposition to be teaching. Women and children are the materials they like to work upon. *Next to the devil,* THEY DREAD MEN OF UNDERSTANDING."

DENS'S READINGS MADE EASY.

(Continued from page 45.)

AMONG other reasons why popery maintains its soul-destroying influence, are the invincible pertinacity with which the priests and their subordinates prosecute their lucrative calling, and the intermitting zeal of Protestants in their self-denying contention for the faith of Christ. The ministers of the gospel are too apt, after occasional assaults upon the strong holds of Babylon, to relapse into quiescence, whilst the craftsmen of the abomination, like the fiend-god of this world, are ever vigilant and ever active. By casual or periodical controversies of the Lord's servants with the man of sin, men's eyes are from time to time opened to the monstrous and disgusting realities of practical Romanism, from which they are almost as instantly diverted by some ingenious artifice of the adversary; and never, through their default, do the advocates of popery permit the expelling power of a new affection to take hold of the human heart. Drop,—drop,—drop,—with untiring assiduity, is the preclusive policy that keeps up the delirium of superstition, and neutralizes the partial impressions of truth. Constant as the agency of Antichrist ought the exertions of God's servants to be; yea, the more persevering and devoted, inasmuch as they more sensibly feel the value of immortal souls. In every variety of manœuvre, and at every point of attack, they should follow up the devices of the enemy; nor permit him a moment's respite, nor an inch of vantage ground. When, by simultaneous and persevering energy, the Protestant clergy shall carry on the holy warfare with the rival of their Lord's dominion, one by one will the towers of Babylon fall, and the dark retreats of her discomfited champions in quick succession be broken up.

The few disclosures of revolting brutalism in the confessional, which, by the aid of Mr. Dens, have been given in former numbers, we proceed to follow up with some illustrations of what may be considered to affect more immediately the general morals of society. That the soul-damning doctrine of the veniality of certain sins, by which the character and the law of God are lowered to the lowest standard of human depravity, is a prolific means of the demoralization that degrades and desolates the regions in

which popery operates its natural influence, the subjoined extracts will prove. After the assertion that "venial sin does not incur the spiritual death of the soul," for teaching the contrary to which Calvin and Bajius are both condemned, Dens states as follows:—

What is mortal and what is venial is difficult to ascertain and *most dangerous to define*; in so much that St. Augustine says, in the 78th chapter of the Enchiridion, they should be weighed not by human but divine judgment.

Nevertheless, Dominus Dens and his colleagues, less timid than the erudite and humble minded Augustine, act upon the maxim, *fortune helps the brave, and repels the timid*, for it is immediately added,

Some rules are usually assigned by Theologians, from which it may be known what sins are, of their own nature, mortal or venial.

Steyaert assigns [among other] these rules:—When Scripture affixes heavy appellations to some sin, it is to be considered mortal, as, if it should call it wickedness, iniquity, abomination, or shall declare it to be worthy of death, hateful to God, to exclude from the kingdom of heaven, to cry to heaven, if there should be affixed to it, "wo," &c. On the other hand it is only reputed venial, when the Scripture uses milder words, as if it should use the term wood, stubble, hay, &c., or reprove it with a lighter correction, as "in the multitude of words there wanteth not sin;" Prov. x. 19. "Every idle word that men shall speak, they shall render reason (rationem) for it at the day of judgment," Matt. xii. 36. Dens, Vol. 1. No. 156.

Did ever mortal man see reasoning like this, or such use of authority as is here made of the words of the living God!! Of the practical inference from these premises Mr. Maguire has supplied us with an example in a late sermon on purgatory. Quoting the words from Matt. xii. 36, the priest appealed to his auditory,

"If a man should say he saw another man leap forty-five yards, which is impossible; or if he said he saw a *maiollen* cow, or a cow that has no horns at all, with horns eleven feet long; or, if he said he saw a turkey-cock lying on his back, and picking the stars out of the sky; *none* of these *would constitute a lie*, it would be only a joke, a venial sin; (and Dens says, an idle or jocose expression is never of its own nature mortal. Dens, vol. 1. p. 36.) If a man or a maid stole a pin or a needle from the sleeve of his master or her mistress, and was struck dead at the same moment, and if a man were to commit murder on his own father from some very diabolical motive, and should also be struck dead upon committing the act; are we to suppose that God *would be so unjust (!)* as to deal with the man who stole the pin as he would with the man who murdered his father?"

In the Lord's accusation of the sinners we read, "Thou hast thought me such an one as thyself;" and surely this is verified in the above definitions of Messrs. Maguire, Dens, and Co. "My thoughts, however, are not your thoughts, saith the Lord;" for if the degree of culpability in man is to be inferred from the amount of injury directly inflicted upon his fellow-man, how are we to reconcile with this the guilt of that transgression which brought death into the world and all our wo? Compared with the act of stealing even a needle or a pin, the mere act of eating the forbidden fruit was infinitely trifling, and yet by this sin death judicially passed upon all mankind. The limits of our work do not permit a treatise on the heresies in the passages above cited, and we shall confine ourselves to the plain Scriptures that teach, "he who hateth his brother is a murderer," 1 Jno. iii. 15; "the thought of foolishness is sin," Prov. xxiv. 9; "whosoever shall keep the whole law and offend in one point is guilty of all; because he who said Do not commit adultery, said also do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law," James ii. 10, 11; "transgression of the law is sin," 1. Jno. iii. 4; "the soul that sinneth it shall die," Ezek. xviii. 20; and "*all liars* (especially) shall have their part in the lake which burneth with fire and brimstone," Apocal. xxi. 8. Further on in Dens we read,

Modern opinion common to bishops, superiors, and doctors or schoolmen, also the practice of the *pious faithful*, [this is a rule which] ought not to be broken in upon, for a *good heart* decides on these subjects much more accurately than metaphysical reasons.

Mr. Dens and the schoolmen appear to have had a different opinion from that of the prophet, "the heart is deceitful above all things and desperately wicked; who can know it?" Jer. xxii. 9. Again,

Mortal sin is two fold, mortal from its own nature, and mortal from circumstances. Sin is called mortal from its own nature, in which there is found sufficient matter for a mortal sin, as blasphemy, robbery, theft, &c. Sin, not in its own nature mortal, becomes so from circumstances, as when an idle or jocose expression is made use of with a view to the commission of a grievous sin, as fornication or adultery. Vol. 1. no. 157. ii.

Sin of its own nature mortal is not always mortal; for though theft is of its own nature mortal, yet, the stealing of a light material is venial only: because a theft in its own nature mortal may be forgiven, as the *theft of one guinea*. No. 157. ii.

Persons in trade will do well to guard their cash cases against the *cacoethes tangendi* of their confidential servants, being of the Romish faith.

Sins in which the smallness of the matter is not forgiven are called mortal, as *heresy, perjury*, &c. 157. ii.

So that to be a Protestant, which "is heresy of the worst sort that can be," or to swear any thing against the faith, "which is no oath but only perjury," is a million fold worse than to steal one gold piece. Heretical employers, watch your ways and means.

Venial like mortal sins are venial from their own nature, and also from circumstances, as Pauwels says, "from the cause excusing."

Sin is venial from imperfect intention, or will, or, as St. Thomas says, from non-completion of the act, *though of its own nature mortal*. I. 159.

The attempt to commit murder, therefore, is only venial sin, if it be frustrated.

That which is in its own nature mortal is sometimes venial in the act owing to the smallness or trivial nature of the matter, as *the theft of a shilling*.

It cannot now be matter of surprise to those Protestants who have Popish domestics, why the O'Connell tribute is so successful. The following mode of teaching the young idea how to shoot, may be of use to parents who would have their children disciplined to *honest* ways and means :—

A boy of ten years of age may with fear and anxiety confess himself to be a thief, and the theft *only one shilling*, without the intention of stealing more.

The confessor shall inquire, whether he thought himself to have committed a great evil, or to have sinned mortally ?

Boy.—Yes, I have committed a great sin ; but I do not know whether I have sinned mortally or venially, because I have never heard.

Con.—What do you think? that because of this only you deserve hell, and shall be judged accordingly, &c.

Boy.—Yes, because all thieves go to hell.

Con.—You have sinned mortally (in error of or) against conscience ; but I tell you now, that theft of one *shilling* only *is not of itself a mortal sin ! !*

He shall inquire of the boy whether he thought this theft was the greatest sin that in his whole life he had committed ; and if he should say it is, *it is a sign that he labours under an erroneous conscience ! ! !* Vol. 1. No. 168.

A nobleman happening to dine at Stillingfleet's, sat next to the learned Bentley, and was so much struck with his information and powers of argument, that he remarked to the Bishop after dinner—"My Lord, that Chaplain of yours is certainly a very extraordinary man." "Yes," said Stillingfleet, "had he but the gift of humillity, he would be the most extraordinary man in Europe."—*Quarterly Review.*

NOTICES.

Call upon the Protestant Nobility and Gentry.—The constant dropping of a weekly publication like the Confederate will not more certainly produce a moral impression on society, than it must evidently occasion a vast pecuniary sacrifice on the part of its conductors, until the circulation becomes general. Willing to bestow their labor and some little of the cost, the Editors yet make their appeal for aid to the generosity of their Protestant brethren. A comparatively small sum will be sufficient to establish it permanently ; and they boldly call upon the wealthy Protestants to come forth to their help. Donations and communications may be sent to

1, *Hawkins street.* *RORY M'RORY, Esq.*

A Protestant's remarks on the Extracts from Dens have been received.

Observer will not be lost sight of.

In our next week's number we hope to gratify our readers with a beautiful historical engraving, that shall be equally interesting from its subject and from the fact of its execution by one of our native artists.

Persons in town or country desiring to become publishers of the Protestant Confederate, will please address (post paid) to No. 1, Hawkins-street, Dublin, with a reference to some one in town.

A Member of the Established Church has been received.

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THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. VII. "NO POPERY." Vol. I.

[ONE PENNY.]

THE PREACHING OF KNOX BEFORE THE LORDS OF THE CONGREGATION.

Our frontispiece of this day delineates a scene from facts of the old almanack. The actors were princes and prelates, earls and belted knights, aided by the citizen from his shop, the peasant from his cottage, and the scholar from his closet. It is that event in Scotland's deliverance from the dominion of the Papacy, in which Knox and his colleagues were arrayed against the party of Hamilton and Kennedy. The time had arrived when all parties felt that Scotland should determine whether she should become Protestant or continue Papist. Nor did the question affect the north alone; England and the nations of the continent watched the result with an interest which they sought not to conceal.

In the year 1549, the Papal hierarchy in Scotland, forced by the voice of public opinion, had declared that "corruption and profane lewdness of life, as well as gross ignorance of arts and sciences, reigned among the clergy of almost every degree;" yet they took no measure to correct those evils. On the other side, the nobility of Scotland, with their preachers, who called themselves Lords of the congregation, pressed for a sweeping reformation, which threatened to leave nothing of the old religion save the memory. Dissensions arose: those who were unskilful in argument had recourse to arms: the kingdom was traversed by bands of armed men: the old and the staid adhered to the faith of their fathers; the young and the stirring sided with those who desired change—and the "great argument" of salvation seemed about to be settled by the sword, when, in the summer of 1559, after an exile of thirteen years at Geneva, John Knox precipitated himself upon the scene, and established Calvinism by his boldness and eloquence. "He so ruled the matter," says Bishop Burnet, "in that tumultuous reformation, that no blood was shed and no man was killed in it; which being positively delivered by Leslie, Bishop of Rosse, that must be looked upon as a testimony beyond exception." So true it is, that one bold and determined spirit is sufficient to prevent the sanguinary collisions to which indecision and pusillanimity would as certainly lead.

The coming of Knox may be called unexpected. He had been proscribed by Cardinal Beatoun, and during his exile acquired the friendship of Calvin, and prepared himself for fighting in Scotland "the good fight of faith." He was just such a leader as the reformers wanted: their martial spirit was high, but civil courage, unbending resolution, scriptural learning, and skill in weapons of logic, were necessary for their success—and he possessed them all. As soon as his voice was heard, the, "Congregation," who seemed to slumber before, started into active life. Knox at once bent his steps towards St. Andrew's, announcing his determination to preach against Archbishop Hamilton, from that prelate's own pulpit. In vain the Queen Regent despatched

a body of soldiers to stop or intimidate him—in vain Hamilton armed his retainers, and informed the Preacher if he presumed to mount his pulpit and preach heresy, he would command his men to fire upon him. He regarded neither the threats of enemies nor the expostulations of friends, but advanced saying, "*as for fear of danger that may come to me, let no man be solicitous; my life is in the custody of Him whose glory I seek. I desire the hand or weapon of no man to defend me.*" Having uttered these words, he took possession of the Archbishop's pulpit, and had for an audience half of the nobleness and learning of Scotland.

In the cathedral a multitude of people were assembled—some to oppose and some to support the new doctrine; while Knox thundered forth one of those terrible sermons, which struck the church of Rome as with a planet.

In the above foreground of a picture, in which the genius of Wilkie has taken up this chapter of history, are several of the chief persons of Scotland; whom, though different in character, and opposite of purpose, the eloquence of the preacher has charmed into composure, much in contrast with his own vehemence. Close to the pulpit are some of Knox's chosen friends; Bellenden his amanuensis(4), Goodman his friend and colleague(3), and the Grand Master of the Knights of Malta, Sir James Sandilands(5), in whose house at Calder the first Protestant sacrament was administered. An eminent St. Andrew's student, the Admirable Crichton(6), stands nigh, in his cap and gown; while immediately below the preacher is Wood the Precentor (2), with his hour glass, to intimate the march of time, and the duration of the sermon. John Napier, a student, afterwards Lord Napier of Merchiston(7) is also there, the future inventor of the Logarithms. Immediately before the pulpit is a group of four; namely, the Lord James Stuart, afterwards Earl of Murray(15), and a chief leader of the Congregation; the Earl of Morton(14), the last of the old heroic race of the Douglas; the Earl of Argyll(13), a young but an earnest reformer; and Cunningham, Earl of Glencairn(16), a poet, a warrior, and a fanatic. Morton leans on his sword(14), probably that which belonged to the Earl of Angus; Murray is in deep meditation, and Glencairn seems kindled up with the enthusiasm which dictated his address to "Our Lady of Loretto."* A group of a different character appears in a side chapel, close to the reforming Lords. It is composed of three of the Romish hierarchy, viz:—Bishop Beatoun of Glasgow(20), the eloquent Hamilton the Archbishop(17), who threatened that Knox should be fired on if he appeared in the pulpit, and Kennedy Abbot of Crossraguel(19), who afterwards maintained the cause of his church against Knox in public disputation. They seem deeply touched with the invective of the reformer. Kennedy is whispering to Hamilton, while a Jackman(18), a

* We may give this composition in a future number.

retainer of the cathedral, stands ready with his harquebuss, waiting the signal of the Archbishop to fire upon the preacher. This, as may be imagined, would have been no safe exploit: besides other means and appliances, the Admirable Crichton(6) has his eye upon the Jackman, and his hand on his sword, though his mind seems with Knox. The lovely and accomplished Countess of Argyll (12), natural sister to Queen Mary, is seated, with her lady companion, between the fierce groups: she favoured the reformation, yet afterwards sympathized so much with her unhappy sister, as to be present at the baptism of Prince James, for which she had actually to endure a public rebuke! In the gallery of the church some anxious auditors are collected: the chief of these are Sir Patrick Learmouth of Darsie,(11) provost of the place, who with the authorities favored the reformation; Andrew Melville,(9) then a little boy, known in church history as the successor of Knox; Rutherford,(10) preceptor to Melville; and George Buchanan,(8) the most accomplished scholar of the age. With these are mingled the professors of the University of St. Andrew's, citizens and scholars, together with peasants, monks, and soldiers. It is a moment of intense anxiety: the sunshine, which finds its way through the deep and sculptured windows of the cathedral, shews the calm but anxious countenances of the opposing parties, and the spectator feels that they are waiting but for the conclusion of the harangue to burst into action.

The result of Knox's stern sermon may be related in a few words—the churches were ordered to be stript of all their images and pictures; the monasteries were thrown down, and the reformed worship was established by what is termed "a harmonious call." It is thus recorded by Dr. M'Crie. "He discoursed on the subject of our Saviour's ejecting the profane traffickers from the temple of Jerusalem, from which he took occasion to expose the enormous corruptions which had been introduced into the church under the papacy, and to point out what was incumbent upon Christians in their different spheres for removing them. On the three following days he preached in the same place, and such was the influence of his doctrine, that the provost, baillies, and inhabitants, harmoniously agreed to set up the reformed worship in the town; the church was stripped of all images and pictures, and the monasteries were pulled down."

THE JESUITS.—Madame de Pompadour, writing to the Archbishop of Paris, says, "As for your Jesuits, they must be left to the justice of parliament; the society has been the plague of kings and of the states which have suffered them." A man who knows them well said the other day, that they had done nothing good except bringing over the Peruvian bark; it was therefore necessary to have fever in order to love them."

THE PATH TO LIFE.

"By a new and living way which he hath consecrated for us through the vail, that is to say, his flesh." HEB. x. 20.

One only way to life;
One faith, delivered once for all;
One holy band endow'd with Heaven's high call;
One earnest, endless strife;—
This is the church th' Eternal framed of old.

Smooth open ways, good store;
A creed for every clime and age
By Mammon's touch new moulded o'er and o'er;
No cross, no war to wage;—
This is the church our earth-dimm'd eyes behold.

But ways must have an end,
Creeds undergo the trial-flame,
Nor with th' impure the saints for ever blend,—
Heaven's glory with our shame:—
Think on that hour, and choose 'twixt dross and gold.

CARDINAL WOLSEY.

The following picture of sacerdotal pomp and luxury, may indicate what the priests would again be if they could:—

His household consisted of a steward, who was in priest's orders, a treasurer, who had the honor of knighthood, a comptroller, an esquire, a confessor, a doctor in divinity, three marshals, three ushers of the hall, two almoners, and a number of grooms.

The officers of his hall-kitchen were two clerks, a clerk comptroller, a surveyor of the dresser, a clerk of the spicery, two cooks, their assistants and children amounting to twelve individuals, four scullions, two yeomen of the pastry, and two paste layers.

The master cook, who presided in the kitchen, wore a superb dress of velvet or satin, and was decorated with a chain of gold. He had six assistants, and two deputies.

The larder had a yeoman and a groom. The scullery and butlery an equal number of persons each; the ewry the same; the cellar, three yeomen and three pages; the chandlery two yeomen, and the wafery two.

The wardrobe of beds was superintended by a master, with twenty assistants: the landry, a yeomen, a groom, and thirteen pages, two women surveyors, and a groom surveyor. In the bakehouse were two yeomen and grooms; in the wood-yard one and a groom; in the barn one yeoman. Two porters, two yeomen, and two grooms waited at his gates.

His barge had a yeoman; and for the care of his horses there was a master, a clerk of the stables, a yeoman, a yeoman of the stirrup, a farrier, a malt tour, and sixteen grooms, "every one of them keeping four geldings."

For the purposes of state he had two cross and two pillar bearers, for his great chamber; and the privy chamber was under the

direction of a chamberlain, a vice-chamberlain, and two gentlemen ushers. Six gentlemen waiters, and twelve others, were added to ten lords, who did not think themselves dishonoured by attending the movements of the arrogant cardinal; each of these had two or three footmen, and the Earl of Derby was followed by five.

At meals he had gentlemen carvers and cup-bearers; "and of the privy chamber, forty persons," exclusive of six yeomen ushers, and eight grooms of his chamber, twelve doctors of divinity, a clerk of the closet, two secretaries, and two clerks of his signet, besides four learned counsel.

The attendants of his temporal office were a riding clerk, a clerk of the crown, of the hanaper, and a chafer, and them of the cheque, and four running footmen, richly habited. A herald, and serjeant at arms, a physician, an apothecary, four minstrels, a keeper of the tents, an armourer, an instructor of his wardrobe, a keeper of his chamber, a surveyor of York, and a clerk of the; green cloth.

The chapel of this establishment was most honorably appointed; and the ornaments of it were extremely grand and expensive. The service was performed by a dean, a man of eminence, a subdean, a repeater of the choir, a gospeller, an epistler of the singing priests, and a master of the children. The vestry had a yeoman and two grooms. The gentleman who gives the substance of the above account declares, that he had seen in procession about the hall, forty-four rich crosses of one set, besides the superb candlesticks, and other necessary ornaments; and that the number of persons on the "Cheyne Roll" of the household was eight hundred.

WARNING TO LIBERAL PROTESTANTS.

We may think (says Fuller, writing more than 20 years ago,) that from the repeated blows which Popery has received on the Continent, it will never be able to persecute to any considerable degree again; that, from the antipathy between its adherents and the patrons of infidelity, they can never coalesce: and that from the dishonor which public opinion attaches to intolerance, persecution can never more lift up its head; but we may be mistaken in all these particulars. If the temporal power of Popery has diminished on the continent, its spiritual power has increased in Britain. If papists and the avowed enemies of religion, have fallen out, it has been chiefly on political subjects, a union in which would bring them together again. We have lived to see both Whigs and Tories unite in opposing a free toleration of Christian missionaries; and an English writer of note, who professes to be the "enthusiastic friend of freedom," though he wishes "the catholics the utmost degreee of religious liberty," yet proposes, in respect to the *evangelical party*, "by well concerted and well applied regulations, to restrain them." The spirit of the beast and the false prophet certainly can, and will, unite with that of the dragon in the war with God Almighty.

CHARACTER OF POPISH PRIESTS.

FROM YOUNG'S PORTUGAL IN 1828.

HAVING resided in Portugal, with little intermission, during the last twenty years; having married a Portuguese lady, and lived in constant intercourse with persons of every class, both of the clergy and the laity; and being perfectly acquainted with the Portuguese language, I feel myself qualified to form a more accurate estimate of the Portuguese character and habits, and of the overwhelming influence of the clergy, than any native Portuguese, whose religious scruples and observances preclude him altogether from investigating the principles or the conduct of those who are appointed his spiritual directors, and of whose infallibility it is almost sacrilege to entertain the slightest doubt.

So great, so universal is this debasement of the human mind, under the discipline of the Romish church in Portugal, that men of the most cultivated minds in other respects, entertain an absolute dread of any inquiry into the moral character of their clergy. This feeling approaches more nearly to that awe and reverence with which the pious man contemplates the character or attributes of the Deity than to the disposition with which we discuss a question of merely human interest.

It is difficult to explain the morbid reverence for men whose moral characters are frequently stained with the commission of almost every vice, and the remarkable absence of almost every virtue. I am inclined to ascribe it chiefly to fear: these demons never fail to excommunicate all who are rash enough to dispute their infallibility. There are of course many exceptions to the rule, and I have had the good fortune to meet with instances among my own acquaintance, of men who are distinguished both for moral integrity and great intelligence, under the disguise of the cowl and cossack of priestcraft. But I feel fully assured of being within bounds, when I assert, that more than three-fourths of the regular and irregular clergy of Portugal, are men capable of conniving at or practising every vice that disgraces human nature.

I shall not take upon me to investigate the influence which these men must exercise over the female mind. It would tear asunder the veil which ought always to be preserved over female character, were I to repeat here all that has been related to me during my social intercourse with a very large circle of the more respectable Portuguese.

My perfect conviction is, that no guarantee whatever can exist as to female honor or female purity, in a state of society where, under the mask of religious duties, females of every class are subjected to the contamination of such men as the great majority of the Portuguese clergy; to the abominable farce of confession required by the Catholic dispensation—a confession of offences,—to whom? to men who are incomparably more immoral than all the other portions of the community! Whether it can be possible

that female innocence should remain uncontaminated by such a moral pestilence, I shall leave such of my readers to answer, as may be either parents or guardians of British youth.

I have heard many of the more intelligent and respectable priests often deplore the hardness of their lot, in being excluded from the purest fountain of human bliss—connubial love and parental sympathies. But truth obliges me to repeat, that the vast majority, more especially of the irregular clergy of Portugal, are men unqualified and incapable, from their vicious habits, of appreciating or enjoying the advantages of domestic obligations.

The violation of both religious and moral duties by these men, would often consign them to that tribunal of justice which would serve as a warning to others among the community, but for the shield which is invariably thrown over their atrocities by their colleagues, with the view of protecting their fraternity from the gaze of the public eye.

Such is the enslaved state of the press, that there are no means of laying open to the community either the dark deeds of the corrupt magistrates, or the peccadilloes of the holy fathers of the church; they are only known in the little circle where they happen, and the familiars of the inquisition keep the people in perfect subjection.

When the missionaries (a set of ragamuffin friars) go round the country, confessing and preaching, every one is presumed to go and hear them. These fellows are the most ignorant of their ignorant fraternity, and, from affected humility, wear neither shoes nor stockings, nor even linen; but, as a proof of their inattention to carnal matters, they are, without exception, immensely fat. They invariably put up at the best house in any town, and live on the fat of the land.

One of these missionaries (of hypocisy) was preaching at Leira a few years since, and in his sermon observed, that "when the Holy Ghost came down to men, he went up to heaven again by a ladder, and got through a trap door, without any body knowing it!" A friend of mine, at Leira, laughed at this mode of expression, and was observed to do so by some of the rabble, who went and informed the bishop. In the evening the poor man was seized by the inquisitors, and kept four hours on his knees, in a hall paved with stone, as a punishment. This so terrified the poor fellow, that he never was the same man afterwards. He told me the circumstance himself, but would not tell me the conversation he had with the pious bishop.

UNDER THE ROSE.—It is reported, that when roses were first brought from Italy to England, they were consecrated as present from the Pope, and placed over the gates of confessionals as the symbols of secrecy. Hence the meaning of the phrase "under the rose."

TO THE POOR PROTESTANTS ROUND ABOUT DUBLIN.

The Editor of this work has been told by the Rev. Mr. M'Crea, of Ebenezer Church, that in the county of Wicklow there has been some disputing between Protestants and Roman Catholics, about the truth of certain things published in the former numbers of this little book. In consequence of this, Mr. M'Crea gives us leave to say, that he is ready at any time to meet face to face any Popish Priest, or as many Papist Priests as may be desirous, for public conference upon these subjects; and that he (Mr. M'Crea) undertakes to prove the truth of every single statement that may be disputed by one of them who shall dare to deny it. Moreover, he will, with the blessing of Almighty God, convince every thinking and honest person, that all the doctrines of Popery, from beginningtoend, are insulting to God, contrary to his blessed word, and destructive of the precious souls of men.

WHAT'S IN A NAME?

WHAT's in a name? why a very great deal, if it be well chosen. Ay, but here again, we are bothered by that little word IF, which, like a fish-bone in the throat, is the more troublesome from its being so small. A French doctor once announced that he had found out a means by which children in a good state of health might be made immortal—IF *they were fit for it!* Well, but what's in a name?—

> Brutus and Cæsar: what is there in Cæsar?
> Why should that name be sounded more than Brutus?
> Write them together, this is as fair a name;
> Sound them, it doth become the mouth as well;
> Weigh them it is as heavy; conjure with them,
> Brutus will start a spirit as soon as Cæsar.

But, gentle reader, neither Brutus nor Cæsar has found a place in the calendar. Look there for the solution of our question, and the name of St. Thomas will stand out in prominent relief. This holy man had a bird that was taught to speak, and could say "*Saint Thomas.*" It happened that this bird, sitting out of his cage, was seized by a sparrow-hawk, who being ready to devour it, the bird cried, "ST. THOMAS! ST. THOMAS!" whereupon the sparrow-hawk fell down dead, and the pretty bird was saved alive. Now, says a devout author, and doubtless his inference is strong and conclusive, if St. Thomas, of his great grace, heard and helped this poor bird, much more will he hear a Christian man or woman, that cries to him for succour."

When the English Liturgy was attempted to be forced upon the Scotch, in 1637, and the Common Prayer to be read from the Pulpit, an old woman named Janet Geddes rose, and taking the stool she sat on, threw it at the reader's head, saying, "Away, loon, are ye going to say mass at my lug?" An alarming scene of tumult took place, and the church was nearly destroyed. This circumstance may be said to have had some effect in producing the melancholy fate of Archbishop Laud, and his royal master.

THE STOUT AULD WIFE.

There was a wife, a stout auld wife,
As bauld as ony lion;
And aft she dared the meikle strife,
Her sairest foes defyin'.
She dealt them mony a clout and bang,
An' keep't them in subjection;
An' nane was found to suffer wrang
To whom she gie'd protection.
And though 'twas but a hamely cot,
Her castle o' defiance,
Baith prince and peer her fireside sought,
An' courted her alliance.
So she becam' a lady gay,
In silks and sattins flaunted,
To high born chiels—wae worth the day,—
To rule her cot she granted.
She ance had met in all his rage,
And tamed rebellion's dragon;
Whare'er he dared her to engage,
Frae Slaney to the Lagan.
A flight o' wasps cam' bizzing near,
Wi' brandish'd stings to daunt her;
Her fine day frien's confess'd their fear,
An' vanish'd in a canter.
The puir auld wife sae aften tried,
Then turn'd at last a cooard,
And e'en committed suicide,
For fear o' bein' devoor'd.

THE INTERMARRIAGE OF PROTESTANTS AND PAPISTS.

"What communion hath light with darkness?"

None. What communion has Protestantism with Popery? too much by far, and specially so in the intermarriages of the parties. Oh, that Protestants would open their eyes to a sense of the multitudinous evils which arise from their intermarriage with papists, and, confident I am, they would lend every faculty they are capable of exerting to check the progress of a practice, so repugnant to reason and Scripture, which has too long been tolerated. Dare any assert, in the face of a prayer-hearing and a

prayer-answering God, that it is impossible for them to subdue those natural affections which are unapproved by enlightened conscience. "Verily I say unto you," declares our blessed Redeemer, "if ye have faith as a grain of mustard seed ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and *nothing* shall be impossible to you." Again, "Whatsoever ye shall ask the Father in my name, believing, ye shall receive;" and if we ask for strength to resist temptation, no matter in what shape it attacks us—no matter what inducement it holds out to us,—whether beauty, riches, or any other thing which might influence a weak mind, will we not receive a necessary measure of it? we will. He is faithful that promised. Need we look far for the will of God on this matter—a beautiful family likeness exists between the Israelites and the Protestants now, and between the idolatrous nations by whom the former were surrounded, and the papists by whom we are surrounded—and what was the constant command of God to his people as to their conduct in this particular. "Thou shalt not make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son;" and why? "For they will turn away thy son from following me, that they may serve other gods;" and, Protestant fathers, if you neglect to exercise the authority which God has given you over your children, and prevent not your sons from intermarrying with Popish daughters, they too will be turned away from following after God the Lord, and be persuaded to worship—worship what? a wooden man? no, not so sensible an idol, but a paste cake!! The Jews were God's peculiar people, they enjoyed singular privileges, and yet God withdrew his favor from them, because they partook of the idolatry of the surrounding nations. Christian Protestants are God's peculiar people too, and let them beware how they fall into a similar sin with the Jews, and like them lose the favor of their God. But many an inconsiderate youth will say, I am well able to keep the faith in which I have been reared—nothing shall ever tempt me to desert or surrender my Protestant principle. Fool! speak of retaining your faith in God at the instant you are violating a positive precept of his word? Already do you prove that he who trusteth his own heart is a fool. Forsake his commandments, however, and depend upon it he will forsake you. To retain the name of his people, and yet abuse the word of his mouth, is only to provoke more certainly his severe displeasure. The third of Genesis affords us an awful demonstration of the power which woman can exercise over the lord of the creation, 'she gave also unto her husband with her and he did eat.' (See also Judges 14 c. 17 ver. and 16 c. 16 and 17 verses.) That fruit was pleasant to their eye, it tempted the woman. The same temptation is in Popery; the splendor of its Pagan ceremonies, its purple and gold, its scarlet and jewels, and all the gaudy paraphernalia which its administrations require are pleasing to look upon; but there

lurks beneath all this splendid outside, so "pleasant to the eye"—DAMNATION! ETERNAL DAMNATION! Oh, may God preserve us from the snare.

With these considerations, my Protestant brethren, permit me also to suggest, what must your feelings be at the idea that she who is "bone of your bone," she whom you love as your life, in whom you delight as the gem of your soul, the pride of your being—she whose delicacy you would not suffer to be wounded by a hint at impurity in her presence, without prompt and indignant resentment, how, I say, would you feel—were she, at the mandate of her church, subject in the confessional to the process of a Dens's examination, pursued by a filthy, foul-mouthed, impudent, inquisite priest, the curse and the curse-cause of every land in which they exercise their abominations?

* * * * * * *

"To prevent is better than to cure." My young Protestant friends, do not fling yourselves in the way of Papists, who by reason of personal attractions, or temporal considerations, might be the means of causing you to err. Shun them as you would the sleek-skinned tiger, or serpent of sparkling eye. It is no uncommon thing to promise fair and afterwards retract; so in the fever of affection you may receive pledges of liberty which it will be deemed but honorable to violate. O what a blow upon the too confiding heart will it be, after a month or two of unquestioning indulgence or acquiescence, "Madam, you must, and shall go to mass;" or "Sir, I will go to my confession, I will attend upon my priest!" How would you feel if, after a few weeks of apparent forgetfulness of old idolatry, in the partner of your home, one after one you should find the cross and scapular, and beads and pictures, entering your dwelling, until every corner is polluted by idolatrous effigies and relics, and phrases of superstition are continually dinged into your ears?

It is self-evident that light and darkness cannot exist in the same place at the same time, no more can Popery and Christianity accord with each other; what communion hath the blessed "light" of the gospel, with the "darkness" and iniquity of the devil's masterpiece of sin—"God-insulting and soul-destroying Popery?" As you value your immortal souls, my young Protestant friends, "have NO fellowship with the unfruitful works of darkness."

It is impossible that the advice given by St. Paul in 5th Ephesians, 22nd and following verses, could be followed up where such a difference exists as between Protestants and Papists; therefore, does the same Apostle in another place direct, "Be ye not unequally yoked together with unbelievers." Pure love cannot exist where pure religion is not; much less can a man believe the peculiar doctrines of Popery, and entertain a real love for any human being; he is not nor cannot be a real Christian—he does not and he cannot feel the affection which Christianity alone produces.

I have counselled you not to put yourselves in the way of Papists, nor make acquaintances with them; and in this where's the sacrifice? Surely amongst the professing people of God; surely among the Protestants of the land will be found enough to gratify your utmost desires. Do you seek beauty? I have seen good looking men among the vassals of the priests, but for the nobleness and elegance, the generosity and honesty that distinguish a Protestant man, you will search through Popery in vain.

I have seen pretty looking papist women, but the soft sweet smile of a chastely-instructed Protestant gives beauty to our virgin sisters that forbids comparison. A genuine papist never can possess that open honest countenance, that frankness of behaviour, that courtesy of manner, which a sincere Protestant must display:

"Beauty in vain her dazzling eyes may roll,
Charms strike the sight, but virtue wins the soul."

Do you look for virtue? the Christian is the only virtuous being. Do you wish for temporal prosperity? the wealth of the Lord is ours. Do you wish any thing of excellence that earth can afford? seek it in the circle of an upright Protestant acquaintance, for nowhere else will you find it.

"Marriage is honorable in all;" and much as, being still a young man, I dislike the name of an *old bachelor*, God knows I would prefer to live and die in single solitariness than be husband to the fairest, wealthiest, wittiest daughter of the scarlet ———.

B.

LICENSES TO SIN.

Turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.—JUDE 4.

THAT Popery is an academy of licentiousness, let its interested advocates or blinded devotees define its discipline by what terms they may, it is impossible to disprove. Fixing the nature of mortal sins to visible transgressions, affecting authority from God to remit at pleasure the penalties due for sins; and anticipating these by a prepared catalogue of iniquities, and the prices at which their penalties may be obviated, it is most unquestionably an instigator and promoter of crime.

An indulgence is defined by the soul-destroyers as "a remission of the punishments due to sin,—which punishments should otherwise be done either in this world or purgatory; for the actual sins already remitted through the infinite merits of our Lord Jesus Christ, and *of the Blessed Virgin Mary*, and *the Saints!*

"A *plenary* indulgence remits all penances and punishments, so that thereby, did a man die that instant, his soul would go at once to paradise without passing through purgatory!!"

"A *limited* indulgence, as would be one of seven hundred years, or the like, is a remission of such punishment as above stated, for the specified time."

"A remission of the *half, third,* or *fourth part* of sins, means a pardon of so much of the punishment due for sins."

"A *quarantine* signifies forty days, during which the punishment of sins is remitted."

N. B.—Observe, it is at the discretion of the buyer of an indulgence to obtain the value of a limited indulgence either in length of time, or in degree of punishment, that is, either by a certain number of years' remission for one sin, or an instant remission for more than one. This principle will be understood by the privilege of the hackney coach-men, who may claim payment either by the hour or by the set down!

For the better information of our readers upon the nature and value of indulgences, we subjoin a list of delinquencies, and the rates of their remission taken from a volume of the kind in the *Tax of the Apostolical Chancery*, a book published in Rome, to prevent fraud and imposition by the craftsmen in their holy traffic:—

	£.	s.	d.
A married man attempting to kill his wife, and not effecting his purpose, may have an indulgence for	36	1	0
A married man marrying another woman his first wife being alive,	19	2	9
A dispensation for one who has vowed chastity... ...	16	5	6
For one in holy orders to be secretly married	35	4	0
Murder of a priest or clerk	6	2	0
Killing a bishop	36	9	0
Striking an abbot or a prelate	12	3	6
Wounding a bishop	12	0	0
Wounding a layman	0	0	6
A murder committed by one in orders	12	5	6
Murder by a friar	40	2	0
Murder of a layman by a layman	3	2	4
Murder of a father, mother, brother or sister	4	1	8
Killing of a wife by her husband	4	1	8
Murdering of a wife to marry another	8	2	9
Assisting a husband in the murder of his wife	2	0	0
Strangulation of an infant by father, mother, sister, or brother	4	2	0
Murder of an infant by a stranger	3	2	4
For father and mother by consent strangling an infant ...	6	2	0
For taking or administering a potion to produce abortion ...	4	1	8
A priest or friar committing fornication with a nun or kinswoman, either within or without the bounds of the cloister ...	36	9	6
A nun having sinned very often in this manner ...	36	9	0
Dispensation for keeping a mistress at bed and board, the same time holding a benefice	4	5	6
Common adultery, or one act of incest in a layman ...	4	0	0
Adultery and incest together	6	2	0
For an adulterer and adulteress both together	6	6	0
Unnatural crime	36	9	0
Dispensation of an oath	7	2	3
To reduce or shorten mass	4	3	6

These are only a few of the thousands of cases provided for by the munificent mercy of *holy mother* towards her "faithful" children; but as it may not be convenient for those who live at a ...nce from the chair of St. Peter, to avail themselves of her ...nty, we annex what may suggest an alternative for those in

Ireland who would rob, lie, drink, blaspheme, debauch, and murder, without the hazard of damnation!!

The most holy fathers Sixtus, Clement, Gregory, Urban, Benedict, &c. &c. have granted, and do grant as follow:—

To all the faithful who, being truly penitent and having confessed and received, visit a church of the Carmelites, (as in York-row, Dublin,) and pray to God there *for the extirpation of heresy, &c. &c.*

1. On the purification of the Virgin Mary ...	*A Plenary Indulgence.*	
2. On the festival of St. Andrew of Corsin,	...	ditto.
3. On the festival of Saint Joseph,	...	ditto.
4. On the annunciation of the B. Virgin Mary,	...	ditto.
5. On the festival of St. Angel, martyr and Carmelite,	...	ditto.
6. On the festival of St. Mary Magdalen,	...	ditto.
7. On the Visitation of the Virgin Mary,	...	ditto.
8. On the festival of our Lady of Mount Carmel,	...	ditto.
9. On the festival of St. Elias,	...	ditto.
10. On the festival of St. Albert,	...	ditto.
11. On the assumption of the Virgin Mary,	...	ditto.
12. On the nativity of the Blessed Virgin,	...	ditto.
13. On the festival of St. Theresa,	...	ditto.
14. On the Presentation of the Virgin Mary,	...	ditto.
15. On the festival of St. John of the Cross,	...	ditto.
16. On the Conception of the Virgin Mary,	...	ditto.

Besides these sixteen indulgences, (each of which is PLENARY,) that may be gained on the terms mentioned in the introductory parapraph, the following limited indulgences may be obtained by the inhabitants of Italy, on the conditions annexed:—

	years.
1. By saying every morning *Sia laudata Maria*, praised be Mary, *indulgence for*	60,000
2. By saying three *ave marias* in honor of the Virgin, her Son, and St. Anne, his grandmother	30,000
3. By visiting Misericordia church, ...	1,000
4. By visiting on Easter Wednesday St. Lawrence's, outside the walls, ...	28,000
5. By visiting the great altar of John at Lateran, ...	48,000
6. By visiting the chapel of the Lord's Sepulchre at Venice,	80,000
7. By repeating daily the prayer Domine Jesu, ...	1,000,000
8. By saying the prayer Adoro te, ...	65,510
9. By kissing thrice the measure of the most holy foot of our Lady, just seven inches and a quarter, ...	700
10. By a short prayer to Veronica, ...	47
Thus, the amount of Indulgences that may be obtained by a citizen of Rome, every day in life, deducting those in No. 4, and No. 6 is, ...	1,205,205
Which for a constant devotee would be in seven years, ...	3,079,451,637

Notwithstanding this mighty aggregate of indulgences, however, included in the privilege of the faithful children of the church, it should be advertised to all the world, that there is an unrepealed statute of the Carmelites, granted by the most illustrious Queen of Heaven to her beloved St. Simon Stock, with the concurrence of St. Elias, that whosoever shall die invested with the habit of the sacred scapular, "*shall be delivered from purgatory on the first Saturday after death!*" With such a fact who would hesitate to be a Carmelite? who that could by any means obtain it, would be without the scapular, though it should cost a king's ransom?

In solemn seriousness we now ask, is it wonderful that licentiousness and misery are the exceptionless characteristics of lands where Popery is predominant? It were rather a miracle to find anything of virtue and of happiness where the proper effect of its hell-originated principles prevails. "A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wildernes." JOEL, ii. 3.

FAMILY ANTIQUITY.—A specimen of Popish enlightenment.—Old and pompous mottos are preserved in Spain, beneath coats of arms, over the doors of houses sometimes of the meanest appearance. One motto, in particular, of the family of the Belascuses, is blasphemously ridiculous :—

"Before God was God,
Or the sun shone upon the rocks,
Already was the house of Belascus noble."

The feelings of pride had, however, one good effect—they encouraged notions of chivalry, and a sense of honor, before Cervantes did his best to put them to the route.

NOTICES.

In every sentiment expressed by T. V. we fully concur; and will lend our private assistance in the quarter in which it may be most likely to effectuate his wishes.

The "*Irish Boy and the Priest*," is not the worse for its age.

We have heard the scandal referred to by VIGIL.

OLD ACQUAINTANCE is recognised and respected. "Rory *is* still the same, fearless and faithful." Never despair, then; No Surrender, now.

A WELL WISHER is informed that his communication has been often published. We shall think about its insertion.

OBSERVER has been received.

YOUNG PROTESTANT has taken a correct view of the circumstances at the Rotundo. The parties who are said to have made the uproar on a certain occasion were boys, incautiously introduced by the Committee, and who had no business at that place. The Police office reports, during the week, have discovered instances of young *papists* making an uproar in various parts of the city, by the "Kentish fire," and writing upon the fronts of gentlemen's houses (probably under a secret direction), with a view to bring public odium upon Mr. ———'s Confederators. We shall hereafter give an article upon this subject; in which we shall demonstrate that the best guardians of the public peace in Dublin are the "PROTESTANT CONFEDERATION."

JOHN RUSSELL'S Poem would, we fear, be considered too self-flattering by some of our readers; nevertheless we will not all at once decline to publish it.

CHRISTIAN is referred to the above acknowledgment of YOUNG PROTESTANT'S communication. We will make inquiry in the proper quarter, and should it appear that what he mentions has been the unjustifiable conduct of the functionary referred to, we will immediately originate a PROTESTANT CONFEDERATION ORPHAN SOCIETY.

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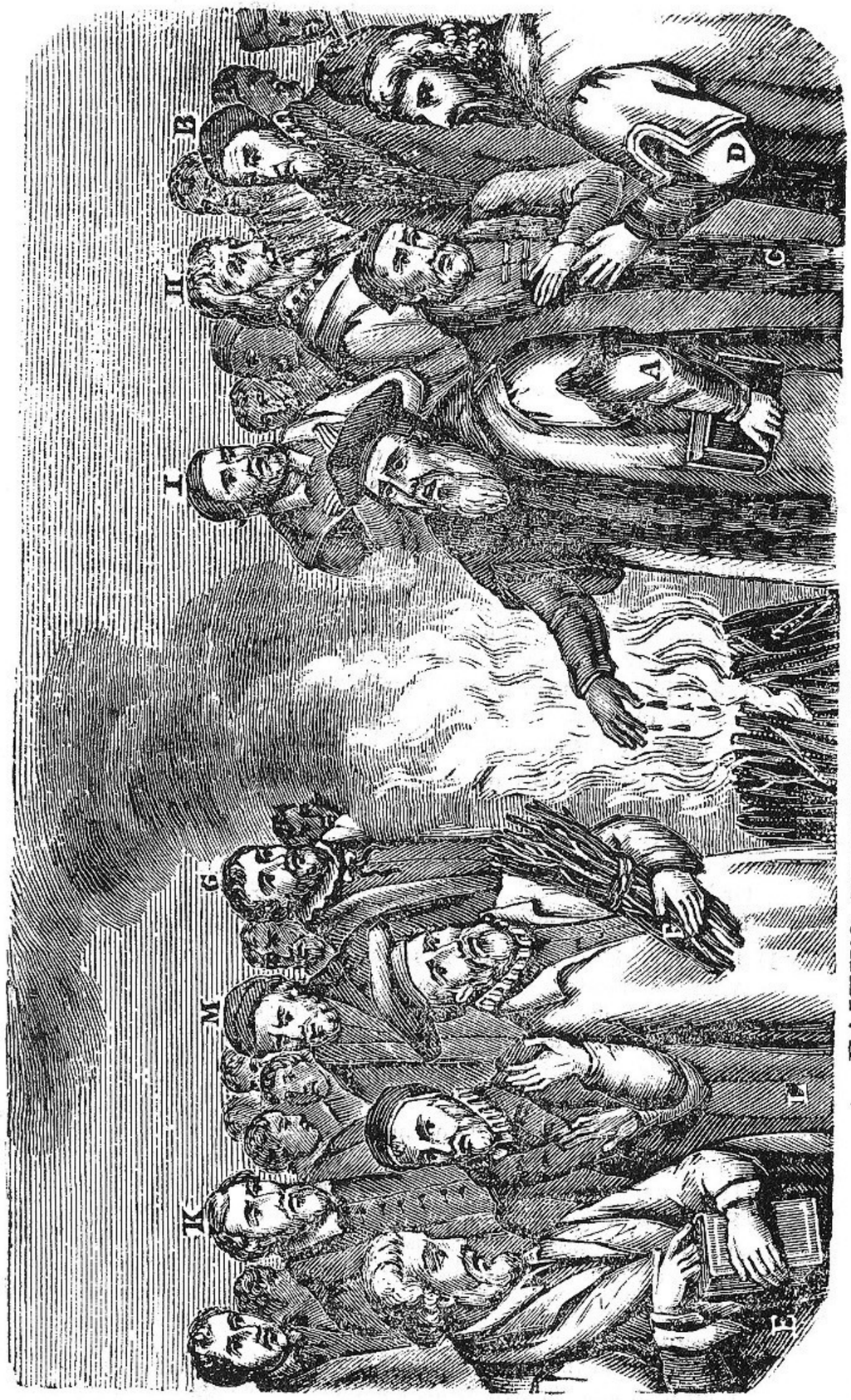
THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. VIII. "NO POPERY." VOL. I.



[ONE PENNY.]

FAITH'S TRIUMPH IN ROME'S CRUELTY.

Why rail Rome's full-mouth'd, foul-mouth'd Rabshekahs,
Their Jesuits, Priests, Friars,—liars all,—
Why 'gainst the gospel do they slander raise?
And heretics our faith's defenders call?
What mean they thus Christ's gospel to despise?
And in the blood of saints like wolves to gormandize?

In vain against the pikes they strive and kick,
For God his saints' blood makes the church's seed;
In vain Rome's Ahab desperately is sick
Of English Naboth's vineyard, safely freed
From jaws of gaping Rome—who, though he kill,
Yet cannot get possession, to his will.

Witness! oh witness these, faith's worthies stout,
These Christian champions of the English nation,
Who 'gainst Rome's fire and faggots dauntless fought
The fight of faith, with heavenly exultation.
Like sacred swans singing most sweet when dying,
In Christ courageous when their flesh was frying.

A First Christian CRANMER—who awhile though foil'd,
And so, subscribing to a recantation,
God's grace recovering him, he quick recoil'd,
And made his hand in th' flames make expiation,
Saying, "burn, faint hand, burn first, 'tis thy due merit,"
And dying, cried, "Lord Jesus, take my spirit."

B Next lovely LATIMER, godly and grave—
Himself, like Christ's old soldier, plain display'd,
Who stoutly at the stake did him behave,
And to blest RIDLEY, going before him, said,
"Go on, blest brother, for I follow near,
This day we'll strike a light shall long burn clear."

C Whom when religious, reverend RIDLEY spied,
"Dear heart (says he), be cheerful in the Lord,
Who never yet his help to us denied,
And he will us support and strength afford,
Or 'suage the flame." Thus both to th' stake fast tied,
They constantly Christ's blessed martyrs died.

D Then holy HOOPER, Glo'ster's Bishop sage,
After much cruel usage in the Fleet,
With wondrous patience did endure the rage
Of three fires made, ere he with death could meet;
At last by flames his soul did heaven inherit,
Crying thrice, ere dead, "Oh Lord, receive my spirit."

E And faithful PHILPOT, with undaunted zeal,
In prison did endure much scorn and smart;
He at the stake faith's fervor did reveal,
Embraced it, kiss'd it with an ardent heart;
And kneeling down, this Christian soldier said,
"In thee, O Smithfield, shall my vows be paid."

F Blest BRADFORD also, coming to the stake,
Cheerfully took a faggot in his hand,—
Kiss'd it, and thus unto a young man spake,
Who with him chained to the stake did stand:

"Take courage, brother, we shall have this night
A blessed supper with the Lord of Light!"

G Religious ROGERS, in faith's fiery fight,
Was proto-martyr in those Marian days;
His proffer'd pardon he did stoutly slight,
And made his zeal his enemies amaze;
And midst the fire did wash his hands in flame,
Dying most valiant for Christ's blessed name.

H And saint-like SAUNDERS bore a pious part,
In that outrageous antichristian fire,
Who, coming to the stake with humble heart,
Embraced it, kiss'd it, and with soul's desire,
Said, "Welcome, cross, welcome, eternal life!
Crown of my comfort, end of worldly strife."

I Admired was Dr. TAYLOR's faith and grace,
Who underwent great hardship, spite, and spleen;—
One basely threw a faggot in his face,
Which made the blood o'er all his face be seen;
Another barbarously beat out his brains,
Whilst at the stake he stood fast bound in chains.

K With wondrous patience blessed BILNEY stood,—
Doubting his strength the night before he died,
Did in a burning candle's fervid flood
His finger place, and yet no pain abide—
"Thus may," said he, "my flesh like stubble waste,
But yet my soul by faith in flames be graced."

L No less admired was Bishop FARRAR's faith
And zeal, whose death a knight's son did deplore;
Which faithful Farrar seeing, to him saith,
"Trust not, good Sir, my doctrine any more,
If in the fire you see me move for pain;"—
And so, till death, he did unmoved remain.

M And though good master GLOVER first did find
Much undisposedness and fear to die,
And often pray'd for heavenly joy of mind,
Yet found it not,—at last, most cheerfully,
He clapp'd his hands, going to the stake, and said,
"He's come, he's come, for whom my soul oft pray'd."

Thus faithful FLOWER, a flower for heaven full spread,
Christian CARDMAKER, ARDLEY, ardently
Who Bonner told, if each hair on his head
Had been a man, for Christ they all should die.
And holy HAWKES, GHEST, BLAND, and hundreds more,
Did for their faith their lives to flames give o'er.

Yea many women, matrons, godly, grave,
LADY JANE GREY, ANNE ASKEW, numbers more,
Of virtue masculine, rare witness gave,
Which in their female breasts as pearls they wore:
With wondrous patience, faith and zeal they died,
And in their sex their Saviour glorified.

Their bodies burnt, their souls in heaven do rest,
Elias-like in fiery chariots carried;
With Christ their Lord triumphant now, and blest,
To him in his eternal glory married.
OH! ENGLAND, ENGLAND, HATE THE SCARLET WHORE!
WHO SHED THE SAINTS' BLOOD, AND STILL THIRSTS FOR MORE!!

CHRISTIAN POLITICS.

We remember an anecdote of a Jew, who, having fallen into a slough upon a Saturday, refused to be pulled out, giving his reason in the following Leonine couplet :—

Sabbatha sancta colo,
De stercore surgere nolo.

The holy sabbath day I prize,
And from this dirt-hole will not rise.

Certain Christian neighbours, less charitable than playful, determined to convince him of his folly, and permitted him to remain the whole of the following day, saying,

Sabbatha nostra quidem,
Solomon celebrabis ibidem.

In that same slough, thou stubborn Jew,
Our sabbath day thou shalt spend too.

Something of the Jew's character is that modern sanctimony which affects a religious aversion for the legitimate means by which the cause of true religion can alone be promoted. "*No politics ! No polemics !*" has been the cry of our lady ministers and tea-sipping evangelists, until the crafty enemies of all righteousness have well-nigh aggrandized every political privilege and suppressed every religious ordinance. The following just view of the circumstances and duties of British Christians, is principally taken from the *Scottish Guardian*, which is decidedly the most Protestant newspaper in the British empire. In the truly evangelical politics of that excellent journal we entirely concur. The Scriptural views of Christian duty contained in the subjoined article are commended to the serious notice of our readers.

This is no time for words and figures of speech—it is the time for action, and no moment ought to be lost. Every one must feel that, as an individual, he can do little. Whatever are his views his object must be to impress them on the public mind, for *that mind is now the government.* Singly he can make little impression, no more than a man who were to stand at the cross could make his voice be heard among the thousand cries round him. He may, however, do something; and this something is every thing for him. One man can set an example, and he may rouse the attention, and give a direction to the conduct, of many men. Let him take to himself one or more *like-minded* with him, and sit down with them actively to consider what measures they should take to impress their views on the public around them. We do not ask where they live. They live in a large town, or in a large village, or in a country parish. They have men around them, men to work upon, men to work with. If in a town, they will find many like-minded with themselves—in a village or country parish, they will find some. Let them consider what steps they should take. The first step is to break away from mere political parties, and to have done with them. There is sad error in these, if there is not

worse. The next step is to form themselves into an union, with one object, viz., to show others the evil of the infidel policy now pursued, and the importance of a religious policy. Let no man tell us that this is not his sphere. Every man of talent and character has power over public opiuion, and we warn him that with that power comes a duty. If he is inactive, he is working to the enemy, ay, and working hard; and we charge him with abetting the infidel course now pursuing. No man can be neuter. He must be on God's side, or on the opposite. *He must be holding up the bright banner of the Word, or the black banner of destruction.* We summon him, therefore, to throw his influence, the weight of his character, of his station, and his talents, on the right side. Let no one say he is too busy for this. It would be like a man who is too busy to rise from his desk to assist in putting out the fire in his house. What use is there in his trade or his commerce, if principles, fatal alike to property and to truth, are allowed to make head, and prevail? *Let no one say he shrinks from politics.* The good of others, the good of his family, the good of his country, are at stake. These depend on politics. Let not any tell us, he is too humble or too obscure. The humblest has a sphere of influence, the humblest can join in this. It is by the humble, not by the great or mighty, that Heaven works the best and highest works. It is by the humble, not by the noble, that the reformation of Europe and the liberties of Britain were achieved. We call on all, then, to associate; and when associated in a Protestant union—we care not by what name—brotherhood, association, CONFEDERATION—let them proceed to collect funds (small sums from a number make a great sum, and even a small sum may effect a great result); and with their funds to circulate information. The Glasgow Protestant Society has published many valuable tracts, let them procure these and circulate them. Let them give themselves to this work, and ways and means, if they are firm and fervent, will be found. *Let them apply to the clergy, and urge them to give lectures on the subjects connected with Popery.* This is an important means now-a-days, when Jesuitry is manifestly on the increase. Now, if ever, is the time that the ministers, who wear the gown of Knox, should catch his spirit, and blow his trumpet from their watch tower. Watchmen ! we may say to one and all of them, what of the night? Let their answer, shrill and clear, *come from every pulpit,* that we have plunged deep in the night of that Egyptian darkness which has settled upon the spirits of the Protestants of Britain. Some few ministers have set a brilliant example. We conjure all the Protestant clergy in Ireland to follow it.

CONFESSION.—As a moral evil the Popish practice of confession is most pernicious, substituting, as it does, the *shame of a disgusting disclosure or palpable deception* and artifice for genuine contrition and gospel repentance.

POPISH LIBERTY ALWAYS AND EVERY WHERE THE SAME.

"While they promise them liberty, they themselves are the slaves of corruption; for of whom a man is overcome, of the same is he brought into bondage." 2 PETER, ii. 19.

The *Public Ledger*, a Newfoundland Paper, gives the following account of the manner in which a petition had been got up for the removal of a certain Judge, who, in the necessary discharge of his official duty had passed sentence upon a popish priest for taking part in certain riotous proceedings:—

"On Sunday last, a guard was placed at the door of the Catholic chapel at Bugus, to deter any one from escaping without having first signed the petition relative to the removal of his honour, Chief Justice Boulton—or rather, the petition was not signed by themselves, but a person was appointed to take down the people's names as *they were ordered forward by their reverend pastor, Father Macklin—the person acting as scribe then announcing to the guard, with a loud voice, that the individuals had qualified themselves, and might be permitted to depart.* Is not this too bad! too much like compulsive slavery! too shocking in a country under the wholesome government of Great Britain! I can verify the truth of what I state, for my faithful servant looked terrified while he related it, and was much afraid that his name was placed to the document which was so foul a libel upon the Chief Justice.

"Something equivalent to the same compulsory proceedings has been exhibited here—the petition against the Chief Justice having been placed for signature near the door of the Catholic chapel Sunday after Sunday, with what effect may well be understood. What intrinsic value, we may ask, can possibly attach to such a document, even could we admit that it had received the signatures of 20,000 individuals? The whole affair is as wicked as it is preposterous, and tells very pointedly against the character of the Catholic priesthood here, *who have been for some years past such banes to the peace and happiness of this once undivided community.*" What every body says must be true.

EDUCATION WITHOUT RELIGION.

THE following passage from the charge of Lord Abinger, to the grand jury, at the Leicester Assizes, well deserves attention:—

"In looking at the calendar, he witnessed the proper descriptions of the education of the prisoners, viz., those who could read and write well, read and write imperfectly, and those who could not read at all. In the list there were only three persons who could not read and write, out of a calendar of twenty persons, and the doctrine which had been lately promulgated was, that give the poor education and you destroy crime. This had not turned out to be the case with the calendar before the Court, for he found the most of the desperate robberies were committed by persons who are described in the calendar as reading and writing well. He certainly never would discourage educating the lower classes of society, but he would boldly affirm, that *if the education was not founded on a moral and religious principle, instead of becoming a blessing to the poor, it would, in the end, turn out a curse.* To give a sound education to the poor, moral and religious instruction must accompany it—the receiver must be well made known not only of the moral duties he has to perform, but also the religious ones; and however a number of conscientious men may talk and advocate the one without the other, still he would maintain the design and the effect intended by education would be lost if not adhered to. Education, without religious instruction, could not control the strong passions of the human race; and he had only again to repeat, that the various calendars throughout the circuit had plainly covinced him, that it would be far better to leave the poorer classes of the community in ignorance, than to educate them, without having for the ground-work our blessed and revealed religion. Teach men their religious and moral duties in this world, and he had no hesitation in saying, that crime would not, in the end, appear so monstrous as he had witnessed in this circuit."

TRUE CAUSE OF IRELAND'S POVERTY.

IT has been our own deep conviction, that to whatever other causes may be traced any portion of the physical evils of our country, they are mainly owing to that indolence, profligacy, and licentiousness which are concomitant with Popery. The ignorance and superstition that bind the poor zealot's conscience fast to the will of his priest; first leading him to forsake the light that guides into the way of life; then to fall into crimes which he hardly knows to be such; and at length to commit new crimes, with the object of obtaining means to pay for the absolution of old ones; these are among the many facts of Popish demoralization, the judicial consequence of which is the wretchedness of the people among whom it prevails. The Rev. Mr. Nolan, late a prophet of their own, has treated this matter at length in his second pamphlet, recently published, from which the following are extracts:

It is asked by many what is the cause of Ireland's impoverishment? your priests would declare that the cause is tithes; but allow your still sincere friend to declare that the priests are the cause of this impoverishment; and until some remedy be adopted to prevent the unnatural and exorbitant exactions of your clergy, Ireland's doom must be "poverty and destitution." But, lest you should consider this as mere assertion, I will now come to proofs. It is the unnatural and exorbitant exactions of your priests; in the first place, by their *making merchandize of the dead bodies of your friends and relations*, and forcing you, in many places, to give offerings at funerals. I have known some parishes in the King's County, where the Roman clergymen have received from thirty to forty pounds at funerals. I have known other instances

where there have been three or four funerals on one day in the same parish, and where the officiating clergyman has received from five to ten pounds as offerings at each funeral, and all this carried on without the priest even pretending to make any temporal or spiritual compensation.

2. What more is the cause of Ireland's impoverishment? It is the constant recurrence of small dues, trifling in detail, enormous in the aggregate. It is the two shillings or the two and six-pence that, in many places, are extorted from you by the priest *for blessing a mere handful of clay to be put into the coffin of the deceased.* This reminds me of a circumstance, when a Roman clergyman, after blessing clay for a corpse, and not finding the offerings of the people to equal his avaricious expectations, actually trampled the clay under his feet in the presence of the people, leaving the friends of the deceased to look out for some other celebrant of this heathenish and unscriptural ceremony. To some of my readers such a recital may appear as a fiction, but many similar facts have come to my knowledge, and I am prevented from giving them publicity, only by the law which renders *truth* a libel.

3. What more is the cause of your impoverishment? It is the one and six-pence, or a shilling, that is wrung from you by the priest *for putting the anointing oil on your sick friend.* When I acted in the capacity of a Raman Catholic curate, I have often defrayed the charge of attendance on you, out of my own pocket, rather than incur the parish priest's displeasure for not wringing it from poverty. Yes, compulsion for payment is often resorted to by your priests, where their benevolence should be extended, and money has been frequently extorted by them where their charity should have been exercised.

4. What more is the cause of the poor of Ireland's impoverishment? It is the five shillings you pay for the *masses for either a sick or deceased friend*, or for any trifling occurrence that might happen to either your persons or properties. It may be necessary to mention here, that the masses of the priests are accommodated to every circumstance in life. They offer masses for the prosperity of houses, lands, cattle, and various other appendages of property. Oh! what an abominable notion. Oh! what a prostration of human intellect—to suppose that the Lord Jesus Christ should be summoned from the throne of his eternal justice, to be offered upon the altar of human frailty, to remove the sickness or infirmity of dying or decayed beasts! There are other masses also, called barren masses. A respect for my Christian readers obliges me to desist from a full exposure of this abominable species of traffic; suffice to say, that they have often served as an apology to crime, and that I have frequently known the most flagrant excesses perpetrated under the so-called denomination of masses. Among the many Roman clergymen of my acquaintance, I have known some to be considered as most successful in the offering of such masses.

5. What more is the cause of impoverishment? It is the two and six-pence you are obliged to pay *for the christening of your children.* It is the shilling, or six-pence, which each of you, though poor, is obliged to pay for your Easter confession, together with a similar sum of money, for your Easter and Christmas offerings. It is from one pound to thirty shillings, which even poor labourers are forced to give for their marriages. Could it be credited that within two or three miles of Athboy, where I am now writing, a mason by trade, who daily works for his support, could not get himself married without paying down three guineas to the parish priest for the celebration of the ceremony. What a specimen of clerical moderation is this!! It may be here necessary to remark, that a bride's cake, at marriages, is substituted in most places where the custom of offerings at funerals does not exist. There are many dioceses and parishes in Ireland, where, immediately after the celebration of a marriage, a cake is introduced, which is cut into small parts, and divided among the friends attending the marriage, while each, for his portion of the cake, returns a piece of money to the priest—this is called a bride's cake. I have known instances where priests, by these means, have received at marriages from twenty to thirty, I could say forty pounds, exclusive even of the marriage money! At this moment there are several parishes in Ireland, even in the diocese where I am penning these lines, where people are burthened with the two-fold exorbitant taxes of making offerings at funerals, and heavily paying for the insignificant scraps of a bride's cake at marriages. Such taxes cannot be designated as voluntary offerings on the part of the people; for, on such occasions, the fear of an exposure from the priest, frequently wrings from them what even legal compulsion might be incapable of extorting.

6. What more in the lower rank is the cause of Ireland's impoverishment? It is your *long list of orders and societies*, which your priests so earnestly recommend, as resting upon religious grounds; but all of which, I am sorry to say, have originated from superstitious notions, and are upheld for money-making purposes. Where, my dear friends, is the order or society established by your priests, that has not money for its ground-work, and gain for its end? Look to your Chapter Societies, your Confraternity Societies, your Purgatorial Societies, your Christian Doctrine Societies, your Scapularian Orders, your Franciscan, Dominican, Augustinian, Benedictine, and Carmelite Orders, and various others, all of them bringing riches to your priests, but entailing poverty upon yourselves. Am I writing what is false? Does not your own experience bear me out in the assertion? Is it not the poorest amongst you that constitute the majority of those orders and societies, and is it not money taken from your poverty that can alone entitle you to an enrolment as members? Are not these, then, (of which the above are only specimens,) the leading causes of Ireland's impoverishment? It is such sources of what

I am now forced to call "irreligious traffic," that would prevent your priests from willingly accepting a regular government stipend, as a compensation for their labors. It is such lucrative sources of gain that leave your priests more wealthy than they will confess. It is by such exactions practised upon your credulity that many parishes may be justly estimated as worth eight to twelve hundred a year to their clerical possessors. It is by such and similar impositions, that certain priests whom I could mention, have been enabled to lay up their thousands, and make their quarterly purchases in the funds, notwithstanding their ample generosity to relations.

TENDER MERCIES OF THE WICKED.

WHEN, in Italy, a man procures the assassination of his enemy, it costs him twenty or ten ducats according as he intends to damn him or not. In order not to damn him, they say to him, before they murder him, "commend your soul to God, forgive me, and, make an act of contrition"—he repeats his "*in manus*," forgives, and is murdered—he goes to heaven. But, wishing to damn him, they adopt a different plan—it is necessary to try to catch him in mortal sin—and as the most sure mode to effect that, they say to him with uplifted dagger—"deny God or die,"—he denies—they murder him—he goes to hell. These things are done every day in that country where no one would for a world's wealth have tasted meat-soup on a Friday. That is true devotion—sincere, and feigned—not suspected of hypocrisy—on this basis, it is said, morality is founded

RIVAL CRAFTSMEN—THINK WELL ON'T.

A fashionable shoemaker, having newly fronted and painted his shop, placed over the door the armorial bearing of a principal patron, whose motto stood out in relief—MENS CONSCIA RECTI,—which we shall interpret, "the testimony of a good conscience." A brother tradesman at the other side of the street, observing that the business of his rival greatly increased from thence-forward, followed his example in titivating his "fashionable warehouse;" but, determining to excel him in reputation for the variety of his merchandize, placed over his door, MEN'S AND WOMEN'S CONSCIA RECTI.

Something like this is the manner of business among the consecrated merchantmen by whom our population are supplied with the precious wares of Babylon. It is the custom of the Dublin priests periodically to issue cards, announcing the "HOLY (!) sacrifice of the mass," for the benefit of contributors to this and that particular object of popish pride and aggrandizement. At this moment we have several of these cards in our possession, signed by *Fathers* Flanagan, Hamilton, Yore, Roche, Stafford, Blake, &c., some of them headed with the words DEI GLORIAM, "to the

glory of God." A brother craftsman, however, justly determined not to be outdone in the excellence of his wares, has recently issued the following advertisement.

"AD MAJOREM DEI GLORIAM."

"To the greater honor and glory of God."

"We beg the aid of your subscription in the small sum of one penny per week, towards the erection of a new R. C. church in the parish of St. Andeon, Bridge-street.

"N. B.—The Holy Sacrifice of the Mass is offered for the spiritual and temporal welfare of the collectors and subscribers, on every Sunday, Holy-day, and Friday, throughout the year; as also, for the repose of their deceased parents, friends and relations.

"J. MONKS, P. P."

We would ask the poor dupes of priestcraft the following simple questions;—

1.—If in the mass, the body, soul, and divinity of Jesus Christ are really and truly offered in sacrifice to God; and if every mass is a propitiatory oblation for both the living and the dead; what need is there of more masses than one for any one soul?—*Think well on't.*

2.—If more masses than one are necessary for the release of a soul from purgatory, or to prevent a soul from going there, how many masses are necessary? and is the amount to be made up by the number of single masses which the priest says, or the number of persons that attend each mass?—*Think well on't.*

3.—If a plurality of masses is required to secure the temporal and spiritual benefit of the persons for whom they are offered, why is it at the distant periods of Sundays, holy-days, and Fridays they are offered, and not in immediate succession?—*Think well on't.*

4.—If the virtue of a mass depends upon the intention of the priest, is he not a partner with the devil who can withhold the intention to take out of torment at a moment a suffering soul?—*Think well on't.*

5.—If the souls of subscribers and collectors for a particular object are interested in the masses specially offered on certain days, what need is there to pay for masses on their behalf, when they are deceased?—*Think well on't.*

6.—If deceased parents, friends, and relations, whether they were righteous or wicked, reap the benefit of masses for which your pennies are paid, what advantage is there in the condition of a good man over an evil one?—*Think well on't.*

7.—If your departed friends, being obstinate heretics, can have no benefit from the masses for which you pay, is the man that leads you to believe otherwise, and takes your money, an honest man or a knave?—*Think well on't.*

8.—If your deceased friends, for whose repose you subscribe, were as you are, of what use to your own soul are all the masses you pay for?—*Think well on't.*

9.—If you have duly weighed all these questions, and found the natural answers to them, I will only ask you further, is Popery with its masses a religion of reason and common sense, or is it a downright money-making delusion? As you must answer this at the bar of God—*Think well on't.*

SAINT PETER'S RESIDENCE AT ROME.

In Doctor Doyle's abridgement of the Christian Doctrine, we learn that his Church is called Roman, "because St. Peter, the visible head of the church, fixed his see at Rome, and died there;" that "the bishops of that city are his successors, and hence the primacy is attached to their see;" "and that the particular church of Rome is thus rendered the head and mistress of all churches, and her Bishop the centre of unity." In each of these three propositions we have as good an example of the *petitio principii*, or assuming of an unproved statement, as was ever made the foundation of a system. In what manner the alleged fact of the apostle Peter having resided at Rome could give to subsequent bishops at that city a primacy in the church, and make the Roman church the head and mistress of all churches, is an inference at which no ordinary process of ratiocination could arrive. However, the assumption of the first position, is a wantoning with the facts of history which nothing but the arrogant temerity of Popery would venture. In this, as in other things, by a broad falsehood, unblushingly persevered in, the mystic traitor has to a considerable extent established his pretensions to legitimacy of succession, and his claims to jurisdiction in thekingdom of God.

As the assumed occupation of the Roman see by the apostle Peter is the ground upon which that despotism is raised which has led to so much tyranny, exaction and bloodshed, throughout Christendom, we shall place before our readers a few of the facts that set the question at rest. If there is one thing upon which the annals of the church, whether sacred or profane, are less authoritative than another, it is upon the residence of the senior apostle in the metropolis of the West; yea, we might say, that only in precise words were it possible for history more decidedly to contradict his having been at Rome at all.

Taking for our guidance in the first instance the inspired Scriptures, we find that the martyrdom of Stephen and the conversion of Paul took place in the 7th year after the death of the Lord, or the 40th year of our era. Already, therefore, seven years were passed, Peter being still at Jerusalem with the other apostles. Some time after he was sent with John to Samaria, to confirm the Samaritans, who were converted by the ministry of Philip, Acts viii. 14. After the conversion of Paul, we find Peter at *Lydda*, where he cured Eneas, Acts ix. 41 32—34. at *Joppa*, where he

raised Dorcas from the dead, 36—41; at *Cesarea*, where he converted Cornelius, Acts x. On the report being raised that Peter had eaten with the Gentiles, he returned to *Jerusalem*, to justify himself *before those of the circumcision*, Acts xi. This journey of Peter, preaching in the provinces of *Judea*, *Samaria*, and *Galilee*, the three provinces into which Palestine was now divided, his residence at Joppa, and the other events related by St. Luke, occupy the space of three years (year 43). In the year 44 occurred the famine foretold by Agabus, the martyrdom of James, and the imprisonment and miraculous deliverance of Peter, Acts xii. After this he went down from Judea to Cesarea, and there abode for a considerable time

Up to that time Peter is always to be found in Judea, never showing on any occasion a desire to go to Rome.

We further learn, that Paul, three years after his conversion, went up to Jerusalem, as the bearer of alms from the Christians of Antioch, and the surrounding districts; there he met with Peter, with whom he abode fifteen days, Acts xi. 26. Gal. i. 18. He went up a second time fourteen years after, Gal. ii. 1. (year 58) and there he still found Peter, with his principal colleagues, Gal. ii. 9. Thus Peter is always found at Jerusalem, seven years—ten years,—twenty five years after the death of Jesus Christ!!! If we read with a little attention the eleventh verse of the second chapter of the epistle to the Galatians, it will appear that it was not till after this time that Peter went to Antioch, where it is pretended by some Romish authors he held the episcopal see seven years, which must always be so much deducted from his pretended residence at Rome.

But this is not all. In the year 57 or 58, about 25 years after the death of Christ, Paul wrote to the Romans. At that time, if ever he was there, Peter ought to have been at Rome; yet Paul boasts of being in a peculiar manner their apostle, Rom. xi. 13. If Peter had been established and acknowledged their Bishop many years before, would it not have been great effrontery in Paul to rob him of his dignity? Would it not have been great injustice to have said, "from Jerusalem round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation," Rom. xv. 19. 20. What would he have had to do at Rome if Peter had already built up there the first church in the world—the mother church? And wherefore, in the long list of salutations, which almost entirely fill the last chapter of this epistle, is there no mention made of *the great head of the church universal?* In the year 60, when Paul arrived at Rome, he called together all the Jews who were in the city, Acts xxviii. 17, without even thinking of Peter, who, without doubt, would have been of very great service to him during his bondage. Paul was confined two full years at Rome, Acts xxviii. 30.; there he wrote

various letters to the Ephesians—to the Colosians—to the Philippians—and to Philemon; all which conclude with salutations from the christians of that celebrated city, and in no part of them is one single word relative to Peter.

In the epistle to the Colossians St. Paul writes, "Aristarchus, my fellow prisoner, saluteth you, and Marcus, sister's son to Barnabas; and Jesus, who is called Justus, who are of the circumcision. They only are my fellow-workers unto the kingdom of God, who have been a comfort unto me." Observe well the words, "*They only are my fellow-workers.*" What an injury to St. Peter had he been at Rome!

After leaving Rome Paul came with Timothy to the Isle of Crete or Candia, Titus i. 5. He was then at Colosse, Phil. 22. at Ephesus, 1 Tim. i. 3. and at Philippi, whence he wrote the first epistle to Timothy about the year 64. Finally, after having passed through Nicopolis, Tit. iii. 12. and Troas, he returned, 2 Tim. iv. 13, 20. and arrived the second time at Rome in the year 65 or 66, and the tenth or eleventh of the reign of Nero; there he was put into so close confinement, that Onesiphorus had great difficulty in finding him, 2 Tim. i. 17. And the persecution was so great that he wrote to his beloved disciple Timothy, "*At my first answer no man stood with me, but all forsook me.*" Would not this have been a fine eulogy on Peter, if he had been then at Rome? We may observe, further, that this apostle, who was particularly commissioned to those of the circumcision, (Gal. ii. 7—9), never wrote any epistle to the Romans, nor even mentioned them in either of his epistles; yea in writing the second epistle to the same persons to whom he had written the first he tells them that he must soon put off this tabernacle, 2 Pet. i. 14. Still farther we may remark, that Peter, though ready to leave the world, only saluteth the faithful in the name of "*Marcus his son,*" 1 Pet. v. 13; without speaking of Paul, whom they affirm to have been the companion of his sufferings.

The relation of *Papias*, Bishop of Hierapolis, whom Eusebius and others describe as "a mere prater," "a little genius," "a too credulous man," is the first authority for the residence of Peter in the imperial city. His testimony is acknowledged by Eusebius, as only hearsay, and is more than ninety years after the event. His narrative is full of ridiculous fables which gave an air of incredulity to the entire history.

In short, as is said by Mr. Edgar, in his admirable work, "The Variations of Popery," for one hundred years history is a perfect blank upon this subject.

Clement of Alexandria, copied the report of Papias, whilst Clement of Rome, who was the third or fourth bishop in that city, (for upon this popish historians are disagreed,) says not a word upon the subject, although he speaks of Paul having suffered martyrdom under the emperors.

In the second century, *Dionysius* of Corinth affirms that Paul and Peter met at Corinth, whence they departed together for Rome, and in this city suffered martyrdom. At so long a period as 120 years he is not a very credible testimony, on a matter of so much importance as this has been made; and the rather because the council of Trent has decreed, that the books of the ancient fathers ought to be purged from the corruptions and interpolations made by early heretics.

Eusebius is the first historian whose assertions upon the occupation of the Roman see by Peter, assume a positive character. At the distance of 300 years, however, as little reliance is to be placed upon his testimony as upon that of subsequent writers, particularly as about his time the question of precedency began to be agitated with some degree of anxiety, and many vague and groundless conjectures became incorporated in the chronicles of the church.

From this time downward, there is no lack of assertion and argument upon this subject, by those who affect to rest their faith on the supremacy of Peter, rather than the foundation-stone which God has laid in Sion. Jerome goes so far as positively to assert that he was buried at Rome in the Vatican, near the triumphal way! Bellarmine and others imagine, that no little strength is given to the conjecture of Peter's residence at Rome by the apostle's mentioning the *church of Babylon*, in his 1st ep. 5th chapter 13th verse, *Rome*, says he, being *figuratively called Babylon*, in Apoc. xvii and xviii. We maintain, however, that the Babylon from which Peter wrote his epistle was the ancient Assyrian Babylon, which, notwithstanding the loss of its former grandeur, was at that time a considerable city. It was also the Eastern metropolis of the dispersed Jews, as well Mosaic as Christian, to whom Peter had been particularly commissioned, Gal. ii. Besides this, there was another Babylon about thirty or forty miles from the ancient city of that name, which was then rising in importance, and in which it is also possible the apostle might have been dwelling. It is ridiculous to imagine that Peter, addressing a people scattered through different distant places would have given a name to Rome, as the place whence his letter was dated, which was unknown by the people to whom he wrote, and for which there appears to have been neither necessity nor justification.

However, as a good man has said, "whether Peter resided at Rome or not is of no consequence to our faith; it is quite otherwise with those who build such a large superstructure on so uncertain a foundation.

Let us adopt the words of this holy apostle when addressing the only Saviour of souls, "*Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God,*" John vi. 68, 69. And if, like him, we have denied this adorable master, let us, like him, weep bitterly, and mercy will be shown us."

JERUSALEM.

Jerusalem, Jerusalem! enthroned once on high,
Thou favor'd home of God on earth, thou heaven below the sky!
Now brought to bondage with thy sons, a curse and grief to see;
Jerusalem, Jerusalem! our tears shall flow for thee.

O hadst thou known thy day of grace, and flock'd beneath the wing
Of Him who call'd thee lovingly, thine own anointed King,
Then had the tribes of all the world gone up thy pomp to see,
And glory dwelt within thy gates, and all thy sons been free.

"And who art thou, that mournest me?" replied the ruin grey,
"And fear'st not rather that thyself may prove a castaway?
I am a dried and abject branch, my place is given to thee;
But woe to every barren graft of thy wild olive tree!

"Our day of grace is sunk in night, our time of mercy spent,
For heavy was my children's crime, and strange the punishment,
Yet gaze not idly on our fall, but, sinner, warned be,
Who spared not his chosen seed, may send his wrath on thee!

"Our day of grace is sunk in night, thy noon is in its prime;
O turn and seek thy Saviour's face in this accepted time!
So Gentile, may Jerusalem a lesson prove to thee,
And in the new Jerusalem, thy home for ever be."

NOTICES.

EBENEZER CHURCH, D'OLIER-STREET.—We are requested to notify that collections will be made in this place *to-morrow*, after sermons by the Rev. J. B. M'CREA, towards maintaining the preaching of the gospel. We trust this strong hold of Zion against the invasions and menacings of Popery will receive the liberal support of such as love the Lord Jesus Christ in sincerity. Benefactions will be received by our booksellers from persons who cannot attend at the sermons.

The doings of "*Yore*" are every day occurrences;—but "truth is a libel." The matter of "the priest the clerk, the nurse, and the four years old," was a *private* hearing at the mansion house, to which a reporter was inadmissible. The time is not distant when the Reverend *fathers*' deeds of this class will be made known. We have already *Burked* a similar affair which a short time since took place in a nunnery near to the city.

P. L. D.—NO SURRENDER—A CONVERT—X. Y.—H. T. have been received.

J. C. goes a little too far; at the same time we concur with him in his opinion regarding the curate of St. Bridget's. The reverend gossip has quite enough to do, if he would mind his proper business, to look after his parishioners, many of whom, by intermarriages and other means, are falling away to Popery. The gentleman with whose name he has taken a most unwarrantable liberty, sets him an example in reference to the "blasphemous fables and dangerous deceits" denounced by the 31st article of the church of Ireland, which it were only an avoidance of perjury to imitate; and unless we greatly mistake the characters of both parties, Mr. J. A. B. will yet cry "peccavi" for his *conciliatory* liberalism.

Persons in town or country desiring to become publishers of the CONFEDERATE, will please communicate (post-paid) with Rory M'Rory, Esq. 1, Hawkins' Street, referring to some one in Dublin.

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THE

PROTESTANT CONFEDERATE,

AND MIRROR OF TRUTH.

No. IX. "NO POPERY." VOL. I.

PROTESTANT CONFEDERATION.

WE have been favored by the President of the Protestant Confederation, with a copy of the solemn league entered into by the members of this institution. Our space does not permit us to do more, on this occasion, than call the attention of our readers to the above design of the medal with which each member of the Confederation is to be furnished; and to give the following extract from the league itself:—

"We do thus, in the strength of the Almighty, covenant together, peaceably and perseveringly to uphold and promote THE RELIGIOUS PRINCIPLES OF THE REFORMATION, AND THE POLITICAL PRINCIPLES OF THE REVOLUTION, as the best means of preserving in their integrity the lively oracles of God, and of discharging our social duties as Christians and patriots."

Once more we urge upon Protestants of all classes the claims of this new measure for union and usefulness, the principles and system of which are stated in detail in our fifth number. We do sincerely trust that whilst the practice of exclusive dealing is so conscientiously followed out by Roman Catholics, the Protestants of the empire will feel it a duty and an honor to act on the principle of self-defence, by supporting this truly religious and loyal association.

[ONE PENNY.]

MUMMERY OF THE MASS.

We subjoin another extract from the Rev. Mr. Nolan's second pamphlet. The legerdemain ceremony of the mass is here exhibited in its true origin and character. The kindness of the manner in which the converted priest speaks to his late brethren, ought to discharge prejudice, and induce an honest examination of his arguments.

As the mass is a subject with which you are all best acquainted, and as it was this unscriptural doctrine, with its falsehoods and inconsistencies, that first induced me to compare the Roman Catholic Bible with the irreconcileable tenets in the Church of Rome, I consider it important to direct your particular attention to it. Let not the candor of my expressions argue a want of candor of my motives; nor let it be construed into abuse or wilful misrepresentation. Such are not my motives, such is not the inclination of my heart. The importance of the subject demands from me a sincerity of expression; and, though I may sigh over the credulity of a mistaken belief, I pity the blindness of those who, led on by the display of idle ceremonies, and dazzled by the gilded baubles of human pageantry, lose sight of gospel truth, and neglect a Scriptural investigation of the doctrines they themselves hold. Oh! my friends, when I entertained those doubts which were the first steps to my true learning; when I appealed to that reason which I had not enshrined beneath the mystic veil of a Roman sanctuary, I was convinced that the Mass was perfectly unscriptural; that it was a mere revival of heathenish ceremonies—refinement of pagan rites—the offspring of superstition, nurtured to its maturity by the unbounded avarice of selfish individuals, because, "through this craft they have their wealth."—*Acts* xi. 25.

That this is not mere assertion, I appeal "to the law and to the testimony" of your own Scriptures. Is there through the entire of the Roman Catholic New Testament any thing mentioned even in the form of the sacrifice of the Mass? Is there the slightest reference to any of the apostles having offered such a sacrifice as bread, wine, and water, for the forgiveness of the sins of the living as well as of the dead? The apostles countenanced no such sacrifice of human invention. They placed their confidence only in the unspeakable and all-atoning sacrifice upon the cross; for they knew that the substitution or addition of other sacrifices would argue an insufficiency of atonement in that upon the cross. If you want to prove the existence of the Mass from the antiquity of its date, you may trace its origin to a period long before the Christian era. The counterpart of the Mass may be found amid Heathenish customs, practised in such ancient times that they were only remodelled by Numa Pompilius. Whoever will read the life of Numa, by Plutarch, must at once perceive the likeness. If you allow the eye of unprejudiced discrimination to investigate, you will not find in the Roman Catholic Testament, from the commencement of St. Matthew to the end of Revelation a single trace—a single reference—or a single act that could sanction even a single ceremonial of those that are gone through by your priests in the celebration of the Mass as a sacrifice.

Minutius Felix, a Christian counsellor who lived in the latter end of the second century, remarked, "the Christians have no altars." There was then no celebration of divine service in an unknown tongue; no water-blessing, or sprinkling of holy water; no gaudy display of embroidered vestments; no confessing to the blessed Virgin Mary, to saints, or apostles; no mystic nor unmeaning evolutions; no repeated kissing of altars; no chimerical variations of high and low-toned voice gone through by the celebrant; no mystic, no secret, no unintelligible muttering; no constrained gesticulations of the body; no distortion of the eyes; no childish manœuvring of the feet and arms; no turning of the back towards the people and remaining in that posture during the performance of the entire service; no beating the stomach; no image-worshipping; no bell ringing during the moments of service; no candle-lighting; no tapers burning in day-light; no incense-offering; no prostrate adoration of the host. No, no, these customs, now interwoven with the Mass, were of too heathenish a nature for the days of early Christianity. They are all perfectly unscriptural, and directly contrary to our Saviour's mode of celebrating the sacrament at the last supper. Such customs were reserved for what Dr. Doyle called the "mystic ages," or, as Cardinal Baronius more appropriately named them, "the iron and leaden ages of the church." Yes, such captivating ceremonials were reserved for the finger of monkish novelty to introduce into the Mass. They were held over for the times, when cunning and superstition were to become emulous of each other as to their innovations in the church. They were reserved for the days when fanciful ceremonies were to be substituted for the truth of the gospel, and when subtractions from, or additions to, the doctrines of Christ, were to be regulated by the wily arts of ungodly and mercenary speculation.

The word *Mass* comes, some are of opinion, from the Hebrew *missagh*, signifying an offering; but from what I have read on the subject, I am inclined to think it is derived from the word *missa*, a corruption of the Latin word *missio*,* which signifies a sending or dismissing. Now, this word *missa*, or *missio*, was used by the Pagan priests at the end of their sacrifices, as a signal for the people to depart; and so it is similarly used by the priesthood of modern days, at the conclusion of their Mass, as a signal for the departure of their congregation.

As to the reasons why the Mass, and other ceremonies of the Roman Catholic church, are performed in the Latin language, I have no hesitation in asserting that the principal inducements

* In the same manner the word *remissa* is a corruption of the word *remissio* as may be seen in the works of Tertullian and Cyprian.

are for the better cloaking of mystic rites and superstitious practices, and for the concealment of those dangerous principles that have been lately and most justly exposed from Dens's Theology, and which I am sorry to say, constitute the essence of Romanism. But now, my dear friends, I select from your own Douay Testament, the express condemnation of the Apostle Paul. as to the practice of speaking before a congregation in an unknown tongue. The apostle says, in 1 *Cor.* xiv. "He that speaketh in a tongue (that is an unknown tongue) edifieth himself." Again, "Unless you utter by the tongue plain speech, how shall it be known what is spoken: for you shall be speaking into the air." And again, same chapter, he says, "How shall he that holdeth the place of the unlearned say Amen to thy blessing? because he knoweth not what thou sayest." We might imagine that St. Paul, when uttering these words, was actually addressing one of your priests: for when the priest celebrates the Mass, it is in a tongue unknown to all of you, with an exception of about one out of every five thousand; and even that one is not capable of understanding the priest, nor even the priest capable of understanding himself, on account of his cursory mode of celebrating the Mass; so that the priest, far from edifying you, does not even edify himself. He speaks to the open air, as the Apostle says, and how can you therefore say, Amen.

When the priest ascends and bows down before the altar, he says, "We entreat of you, O Lord, by the merit of your saints, whose relics are here, that you would vouchsafe to pardon us our sins." Now, this prayer very often asserts what is untrue, and the priests in repeating it are guilty of a palpable falsehood; for in all the Masses at private houses, there are no relics of saints under the tables or altars where they perform their masses; and what appears most extravagant is this, that the priests are bound, under pain of mortal sin, by the laws of their church, to repeat these words, which they know to be false! Formerly at the consecration of churches and altars, it was agreeable to the superstition of the times to introduce the relics of saints; but at present, this practice is omitted; however, the omission claims no exemption for the priests with regard to the words of the Mass, for they are still bound by the infallibility of their church, and under the pain of mortal sin, to repeat the words alluded to. For my part, from the day of my ordination to the time of my conformity with the reformed Christian religion, I did not celebrate Mass *upon a single* altar where the relics of saints had been placed. Many other Roman clergymen must admit the same with regard to themselves. But you may ask how am I to apologise for the committal of such falsehoods? I must tell you, that from the moment I seriously reflected upon those words, I omitted them altogether, considering that the omission of such a prayer was preferable to the commission of a palpable falsehood in the sight of God This prayer is also unscriptural, nay, even blasphemous; for the priest

begs that through the merits of the saints he may be pardoned his sins, and not through the merits of Jesus Christ, "in whom alone we have redemption through his blood, the remission of sins according to the riches of his grace."—*Eph. i. 7, of the Douay Bible.*

THE CONFESSION.

There's some'at on my breast, *father*,
There's some'at on my breast;—
The live-long day I sigh, *father*,
At night I canno' rest.

I canno' tak' my rest, *father*,
Though I would fain do sae;
Am wi' a weight opprest, *father*,
A weary weight o' wae.

Tis not the lack o' gould, *father*,
Nor lack o' worldly gear;
My lan's are broad and fair, *father*,
My freen's are kin' and dear.

My kin' are leal and true, *father*,
They mourn to see my grief;
But 'tis not kinsman's han' *father*,
Can gi'e my heart relief.

Tis no' that Janet's false, *father*,
Tis no' that she's unkind;
Though flatterers swarm around, *father*,
I know her constant mind.

Tis not *her* cauld contemp', *father*,
That chills my labouring breast;—
It's that confounded cucumber
I ate, and can't digest.

PROSPECTS OF PROTESTANTISM.

REPENTANCE is a word of some difference in meaning when spoken of God and of his creatures—used of men, it means such a change of mind as leads back again to the righteousness of condition and character, to the integrity of principle and purity of heart, in which man was originally created. Spoken of God, it cannot imply any change either in his nature or purpose. However diverse may be the sensible operations of Divine Providence, the counsel of the Lord standeth for ever, the thoughts of his heart to all generations. That the contingencies of our experience are the decrees of his sovereignty, is plain from the uniformity with which the same effects and causes are connected; and from the invariable moral principle manifested in all the chances and changes of this material state. The equity of the divine administration is illustrated by all the fluctuations of secular circumstances, whether the variations in national polity—the revolutions of empires—the election, transfer, and extinction of dynasties—or the degradation of dignities and powers. His absolute grace to the church, or, in other words, to the nations in which the influence

of the truth of God prevails, and his integrity to those premises which are specially made to such as fear him and hope in his mercy, are distinctly taught in the text before us. Indeed, unless we make the principle and privileges of godliness, in personal and individual operation, matters of uncertain and precarious existence —unless we attach a capriciousness to the electing love of God, and a fluctuating value to the blood of the everlasting covenant, the permanency of the church's dominion and glory must be a necessity in the church's constitution. Every believer is a child of God, by participation of the Divine nature. Every believer, as an heir of God, is a joint-heir with Christ. Every believer has an interest in all the fulness which is given of God to the Redeemer. Every believer is in Christ an inheritor of all things; whether the world, or life, or death, or things present, or things to come—all are his, because he is Christ's, and Christ is God's. That which is the property or privilege of every part must be the property or privilege of the whole; and hence the security of the church, and hence the interposition of Jehovah in the church's behalf, when tribulations have worked patience, and patience experience, and experience hope. The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. The church's pride may provoke his anger; her sloth may induce his chastisements; her disobedience may require that he should for a while hide his face from her, and thus apparently leave her, till she has tasted the fruit of her own doings, and is brought in sackcloth to mourn for and to acknowledge the error of her ways—but he has loved her with an everlasting love,

Deep on the palm of both his hands,
He has engraved her name;
His hands will raise her ruin'd walls,
And build her broken frame.

* * * * *

The history of that people to whom Moses addressed the words of the text is abundant in the examples of this truth. At the lowest condition of degradation to which it is possible for a people to be reduced—when the oppression of their taskmasters threatened their very extermination; when the iron entered their soul, and every hope of preservation had fled; it was then that the Lord spake unto Moses, saying, I have surely seen the affliction of my people which are in Egypt, and I have heard their cry, for I know their sorrows, and I am come down to deliver them. I need not dwell upon all the instances in which God remembered them in their low estate, and with an uplifted hand, and an outstretched arm, delivered them from their enemies that were mightier than they. See their dangers and deliverances under Joshua, and Gideon, and Jehoshaphat, and Hezekiah; when they slew the Anakim, subdued the Canaanites, routed Moab, and defeated the

Assyrians. Look at them in their captivity in Babylon; their dynasty cut off—their nobles degraded—their priesthood slain—their sons and their daughters bondmen and bondwomen—their very prophets in dejection, with their harps hung upon the willows, as they sit down by the rivers of Babylon, and weep in remembrance of Zion. For seventy long years was Judah a reproach and Zion a desolation But God forgot not his holy covenant; in all their affliction he was afflicted, and the angel of his presence saved them. They cried to him in their trouble; he rode upon the cherubim to their help; and when the Lord turned again the captivity of Zion, they were like them that dream.

Our country is a monument of God's mercy, on which are inscribed a thousand memorials of his goodness, in confirmation of the doctrine in the text. Begin with her reformation from Popery. At the time when spiritual despotism held in iron grasp the common mind of Europe—when ecclesiastical luxury battened on the physical resources, and enervated the moral faculties, of universal society—when darkness covered the earth, and a gross darkness the people, that afforded the God of this world an opportunity to exercise the mighty energies of his apostate intellects for the desolation of nature; and had, in fact, originated that masterpiece of moral mechanism which was wielded by the legions of jesuitry and monachism; when, in short, there was only a remnant of his heritage with whom hope itself was not extinct;—it was then that the dawn of inspired truth, breaking on the general gloom, quickening to life the dormant faculties of men, and exhibiting up the hidden things of dishonesty, wrought that commotion in the moral elements, which at length exploded in the assertion of Protestantism under Edward the angel king. Follow on the current of her affairs. See her bondage under Mary—her deliverance by Elizabeth; her degradation under Charles—her redemption by Cromwell; her poverty, wretchedness, and misery, under James, the base and bigotted—her relief and restoration, by William of glorious name. Oh, on what a theme do we enter, when we touch the characteristics of Jehovah's intervention in the emergencies of our beloved land. The solemnities of this day, my brethren, are the sacrifice of happiest recollections. Permit me for a while to stir up your minds in grateful remembrance of them. Let us suppose ourselves among that valiant company, who, on the 30th of June, in 1690, are marshalled on the north bank of the Boyne. The naval armament of France is already hovering on the coast, to cut of all supplies from the army of liberators. The metropolis with its resources is at the command of the tyrant, in possession of his creatures, and within a raven's flight of his rear. His front is guarded by a rising ground and a river deep and rapid. His followers are an infatuated host, goaded on to conflict by the superstitious hope of heaven if slain in the slaughter of heretics; and confident of victory from the imagined virtue of a popish benediction, and the excellence of their equipments. The rest we shall take from the annals of the time.

The fact of God's care of his people, and his certain interference for them in the time of their necessity is the doctrine for our faith, alike forbidding the rashness of our fear and our presumption. He that keepeth Israel shall neither slumber nor sleep. The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.

His eye with infinite survey
Does the whole world behold;

and when he perceives our power is gone, and there is none shut up or left; when he finds it necessary, for his glory, to convince his people, that if the Lord is not on our side, in vain is help from man; he will not long delay his mercy, that he may obtain for himself a glorious name.—*From the Rev. J. B. M'Crea's "Safety in Danger," preached before the Orangemen in Dublin.*

THE SUNDAY SCHOOL.

Group after group are gathering. Such as press'd
Once to their Saviours' side, and gently laid
Their cherub heads upon his shielding breast,
Though sterner souls the fond approach forbade,
Group after group move on with noiseless tread,
And round Jehovah's sacred altar meet,
Where holy thoughts in infant hearts are bred,
And holy words their ruby lips repeat,
Oft with a chasten'd glance, in modulation sweet.

Yet some there are, upon whose childish brows
Wan poverty hath done the work of care;
Look up, ye sad ones, 'tis your FATHER'S HOUSE,
Beneath whose consecrated dome you are:
More gorgeous robes you see, and trappings rare,
And watch the gaudier forms that gaily move,
And deem, perchance, mistaken as you are,
The "coat of many colours" proves HIS love,
Whose sign is in the mind, and whose reward *above*.

And ye, bless'd laborers in this humble sphere,
To deeds of saint-like charity inclined,
Who, from your cells of meditation dear,
Come forth to gird the weak untutor'd mind;
Yet ask no payment, save one smile refined
Of grateful love—one tear of contrite pain;
Meekly ye forfeit, to your mission kind,
The rest of early Sabbath. Be yours again
Sabbath without end, 'mid yon celestial plain.

CHURCH REFORM.

NOBODY can deny, that the Established Church has become obnoxious to the righteous complainings of pious people, by the very unequal distribution of its revenues, the secularity of many of its ministers, and the latitudinarian sentiments of some of its prelates. By these facts, prejudices or conscientious objections to matters of discipline and definition, that might otherwise have been endured, have been nourished into principles; and hence th

accumulated mass of dissent which has weakened the legitimate institutions of the country, and given advantage to the enemies of religious truth and rational liberty. Had the clergy begun amongst themselves the correction of abuses which had grown up in the church, or carried out that reformation which the framers of the articles, the compilers of the liturgy, and the collators of the rubric begun, they would have deprived their enemies of pretexts for that violence with which Protestantism is now assailed through the sides of the establishment. Sorry we are to find, that several godly ministers have recently abandoned her communion, for associations in no degree more spiritual, by whose example, as well as by that zeal which is common to proselytes, we apprehend much injury to the unity of the body of Christ. To others, who are on the move, we would take leave to say, Do nothing rashly. Let patience have its perfect work. You have stood by the citadel through many assaults; endure to the end. By continuance you have now some prospect of being able to aid in the correction of abuses, which your secession will tend to perpetuate. Abandonment of the ground you occupy will encourage the advances of those who have contributed to your disgust; and your opportunities of positive practical usefulness will be surrendered for the peradventure of establishing a disputed principle.

The Bill for the Reform in church preferments &c., which has been announced by the Archbishop of Canterbury, is the beginning of good. Followed up by a vigorous co-operation of those who see more evils than non-residence and pluralities in the national church, the Protestant episcopal establishment will yet, with the blessing of God, become the strong hold of gospel truth and rational liberty in the approaching struggle for predominancy by the rallying forces of Jesuitism. The most enlightened and conscientious non-conformists have always regarded dissent as in itself an evil; and happy would some of them be, at such changes in the system of the established church, as would justify the transfer of their identity from an ignorant, selfish, and arbitrary faction, to a learned, liberal, and independent fellowship.

BLESSED EARTH—CANTING THE CORPSE.

NOTWITHSTANDING the many ridiculous facts, from time to time published to the world, that give a clue to the means by which the priests maintain their dominion and amass their incalculable wealth; the inquirer into our national habits is perpetually interested by some new discovery of pious fraud upon plebeian credulity. It is not from any lack of charlatan tricks in the Irish craftsmen that we are led occasionally to draw upon the pages of such books as the Salisbury Breviary, or the memoirs of tourists in Venice, Portugal, or South America, for practical illustrations of the genius of Popery. There is nothing so filthy and fraudulent in the worst state of foreign priestcraft, to which an authenticated counterpart may not be supplied from the licen-

tious habits of the Romish clergy in Ireland. The time, we sincerely trust, is coming about, when those facts of imposture and oppression, which an evil refinement in legislation would now make it criminal to affiliate, will be openly denounced by the indignant voice of an enlightened and regenerated people; and when the penalties for libel will be at least so far relaxed, as to admit the plea of justification in truth, where the souls of men and the rights of property are alike sacrificed to the boundless rapacity of a race of unprincipled sensualists.

Among the thousand mercenary practices of the devil's journeymen, there is none more revolting to a humane heart than that which takes advantage of the widow's sorrow, and the orphan's grief, to extort the last farthing of the desolate ones with the wizard promise to relieve the tortured ghost of the beloved dead. At the moment when the tender soul of a bereaved wife or child is made yet more susceptible by its recent calamity; when the sympathies of common nature are drawn forth in anxiety to ease the sorrow-burdened heart, and to relieve, it may be, the now-impoverished household,—the wifeless, childless, heartless, graceless priest, wrings from the poor fond survivor the pence with which a morsel of bread might be procured; and, with hypocritical villany, the monster of impiety completes the desolation which the monster of mortality begun. Wrapt up in her misery, the daughter of sorrow cares not to inquire, O have you not enough, among the living, to suffice you? Cannot the bequests of the wealthy satiate your love of gold, and the large donations of their rich inheritors appease your sordid lust? Are all the fees for marriages and masses; for christenings and for confessions; for beads and benedictions; for crosses, cords, and relics; for scapulars and gospels;—are they not sufficient to induce one gratuitous passport to a happy immortality? Will you take away the last means of life that is left to the widow and the orphan, with the pretext of a heavenly charity for him whose care they were? O cruel, cruel are the tender mercies of the wicked!!

A clergyman in the county of Tipperary was applied to, some days since, by a poor man, for assistance toward procuring a coffin for his deceased father, and was asked why he did not apply to the parish priest? The man replied, he had done so, and had received two and sixpence, but having been informed that it was necessary to his father's repose that some blessed clay should be put into the coffin, the coadjutor priest had blessed some for him, *for which he had charged two and sixpence*! so that the half crown did not leave the priest's house!!

A practice exists in the county of Meath, an example of which came within our knowledge. On the death of a person who was at all reputed by his neighbours, opportunity is taken by the priest, during the spirit of "the wake," to "*cant the corpse.*" If coffined, the body is placed upright, a plate, hat, or other receiver is borne by a friend, and the reverend auctioneer proceeds:—"My friends, ye all know Jimmy Byrne, that was. Is there a man or

woman, or even pilgrim in the parish, that does'nt know Jimmy Byrne, an honest man?" "Sure enough, thin, God rest him." "Aye, pace be wid him." "Well, that's what I'm coming to. Who says *requiescat in pace* to the sowl of Jimmy Byrne?" "Sure ivery man 'll say *requiescat, amen*, and long life to your riverence, for ever. Here's a hog,* any how." "Here's another,"—"and another," "and another." "I' dads, I'll give a crown," "Why, thin, you wur always a gay fellow, Pat Flood, so you wur," "Id's kind fadther for him, thin." "Asha who would, if he wouldn't?" A few sixpences and pence are thrown in, the priest meanwhile ejaculating some little sayings of Jimmy Byrne, and good wishes for his people, and then a dead pause. "Friends, boys, what are yez doing. Is it fiddler's money ye're giving? and not that same? Thirty shillings! is that all for the sowl of Jimmy Byrne? "half-a-crown, from Tim Plunked,"—"a shkilling for Betty Brian, and God rest his soul?"—"Amen, thin, I'm his cousin germin, an' he was a brave honest fellow—come, faix, another shkilling"—"Fheag, thin, I'll niver be behint, here goes"—"Well, come, people,—Johnny Dowd, agrah—and you, Peggy, avourneen, it is n't the likes of ye'll forget Jimmy Byrne. Thirty-nine shillings, that's all for the sowl of Byrne. Any body else,—any more for the repose of Byrne's sowl?"—"Saxshpence,"—"Why, then, Byrne, it isn't you, an' rest your sowl, would let a dacent neighbor go that-a-way." "Its true for your reverence, says Ben Flaherty, and here's a hog." Thanks to you, Ben, for Byrne's sake." "Two pounds eleven shillings—there's not more, I'll be bound, for all I see—for the ease and peace of Jimmy Byrne."—"Burn he will I'm thinking"—"Why, then, Mr. Connory, is it yourself making a pun upon the misfortunes of a fellow-creature, and you a classical Christian, and a teacher of navigation?"—"Sure enough, its a temptation, father James,—*nil nisi bonum*'——"Fwah, *bonnach*,"—"Why thin, Mr. Connory, says I, Ben Flaherty, its fitter for you to lave his riverence to give the mass, and you give the money. Come, boys and girls, you'll tire the patience of a saint. Don't ye see his riverence waiting"—"Have done, you, Flaherty, do you think the people have no feeling at all, at all? Come, darlings, have yez all done? Three pounds one shilling, and four pence, barring the raps—that's all, and no more, to resky the best man in the parish."—Thus the thing proceeds, until the pockets or the pity of the crowd is exhausted, upon which the priest may promise a mass upon a particular day, when a few more shillings are generally bestowed for the same pious purpose.

Such a mixture of the profane and ludicrous it will, no doubt, require an effort of mind in some of our readers to believe could ever exist. Yet this is a real picture of popular ignorance and priestly imposture in Ireland at this day.

A shilling.

MONASTIC WICKEDNESS.

THE awful disclosures of modern conventualism made in Maria Monk's narrative having been stoutly denied by some of the Romish Puritans in Ireland, we feel it a duty to publish the following paragraph from the *Montreal Herald* of the 19th of March:—

"The Roman prelate and priests of Montreal; Messrs. Conroy, Quarter and Schneller, of New York; Messrs. Fenwick and Byrne, of Boston; Mr. Hughes, of Philadelphia; the arch-prelate of Baltimore, and the subordinate priests; and Cardinal England, of Charleston, with all other Roman priests, from Baffin's Bay to the Gulf of Mexico, are hereby challenged to meet investigation of the truth of Maria Monk's "awful disclosures," before an impartial assembly; over which shall preside seven gentlemen, three to be selected by the Roman priests, three by the Executive Committee of the New York Protestant Association, and the seventh, as chairman, to be chosen by the other six.

An eligible place in New York shall be appointed, and the regulations for the decorum and order of the meetings, with all other arrangements, shall be made by the above gentlemen.

All communications upon this subject from any of the Roman priests or nuns, either individually or as delegates for the superiors, addressed to the Corresponding Secretary of the New York Protestant Association, No. 142, Nassau street, New York, will be promptly answered."

SCRIPTURAL EDUCATION OF CHILDREN.

"These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou sittest down, and when thou risest up." DEUT. vi. 6, 7.

THE stubborn fidelity with which our Scottish brethren have maintained the foundation principle of the Reformation, the free use of the blessed word of God, has, doubtless, been a main cause of that high moral character which they have long had among the nations. They have, moreover, realised the prophetic word, "His reward is with him," in the concord and prosperity that have followed their bold and inflexible vindication of the Bible against the arrogant pretensions of the man of Rome. In these things Ireland is immeasurably distant from Scotland; and the Protestants of this country, both clergy and laity, are therefore verily guilty. So long, too, as the existing BOARD OF EDUCATION is permitted, through the comparative indifference of Irish Protestants, (whose unanimous voice could dissolve it in one session), these must submit to the cotemporaneous disfavor of Providence, and anticipate the deploring judgment of injured posterity. There is not, by any means, that decision and energy upon this subject, either in the pulpit or the press, which its importance demands; and, follow what may, of rebuke or odium for our faithful severity upon the unpractical regrets that are in every quarter heard, we will not cease to deprecate, as puling cant, the effeminate jealousy of the clergy that expends itself in drawing-room phrases, and as mere material of trade the incidental common-places which are found in our best Protestant journals. Whilst nothing like a

determined resistance is in this country made to the modern *Societas de Propaganda Fide*, to which the *Secreta Monita* of the JESUITS have given rise, honest Scotland is teeming with books and treatises upon the all-momentous subject of the Scriptural education of youth. One little book has just made its appearance, which, though we have not yet seen it, is spoken of in such terms of recommendation by that exemplary Protestant journal the *Scottish Guardian*, that we too, have the fullest confidence in recommending it to Irish parents. The following extracts, taken from the columns of our Scottish advocate, gives a favorable character of the "Mother's Practical Guide in the Early training of her children."

Long before children can read in the Bible, they will be interested by having some of the incidents which it contains related to them in the form of simple stories, the language of which mothers may suit to the capacities of their little hearers. They may select such as will be suited to the peculiar circumstances of the children at the time, and so apply them as to soften and subdue the heart, and lead the thoughts to holiness and heaven. Endeavor, by questioning them, to ascertain whether they understand the meaning of the words used; first separately, then in connection with each other. When you find that they comprehend the passage, try to elicit their opinion of its application to their own circumstances and state of mind. For instance, if you see a disposition to quarrelling in your little family, you may call them around you, and read to them that beautiful exclamation of the sweet Psalmist of Israel, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Here the words, behold—pleasant—brethren—dwell—unity, will all require explanation, before the children can make any application of them. Then ask, What is good and pleasant? Is it pleasant to see brothers and sisters quarrel? Are the children of one family brethren? How then ought they to dwell together? Do sisters and brothers who disagree dwell together in unity? Who loves to see brethren dwell together in unity? Is the great God pleased when he sees those who live together quarrel? Ought we to try to please that God who can always see us? Questions like these will enable you to judge whether the children are capable of reducing the admirable lesson it contains to practice.

It is not by merely once explaining any part of Scripture that you must expect children to remember it; they will require line upon line—precept upon precept—here a little, and there a little. The lesson of one day ought to be repeated the next, and again referred to in a week or two.

The picture of any animal, or bird, or plant, or flower mentioned in Scripture, will form a good subject for a lesson, or for a series of lessons. The picture of a lion would not only furnish you with a good subject for a lesson on natural history, but might lead to the history of Daniel, who loved his Heavenly Father so

well, that he would not neglect to pray, though he knew he should be put into a den of lions for doing so.

There is scarcely an art or a science which may not be made subservient to the illustration of the subjects contained in the Holy Scriptures. But it is principally by the works of God that his word is to be explained. Are you a botanist?—What beautiful lessons will the 'lily of the valley,' and the 'rose of Sharon,' the 'wheat and the tares,' the almost endless variety of the 'grasses,' the 'thorns and the briers,' and even the simple 'mustard plant,' afford.

Are you a mineralogist?—The stones, the iron, the brass, the silver, the gold, and the precious gems of the temple, are objects on which you may expatiate with interest and advantage.

Has your attention been turned to natural history?—The Bible will furnish you with abundant specimens to explain, from the minute and disgusting insects which destroyed the comfort of the proud Pharaoh and his courtiers, to the wild beasts of the forest, and the camel of the wilderness.

Are you an astronomer?—'The morning star,' the 'bands of Orion,' and the 'sweet influences of the Pleiades,' as well as the mighty miracle wrought through the agency of Joshua, will afford you an opportunity of explaining your favourite science to your youthful charge.

Do you wish to make your children familiar with ancient history and geography?—Impress upon their tender minds the historical and geographical information contained in the Scriptures, and all further acquisitions in these departments will be easily made.

Are you, in the fullest sense of the word, a Christian?—fail not to impress upon the minds of your children, that the Bible is the word of God, which contains the only unerring directions for our conduct in this life, and reveals the only sure foundation on which, we can build our hopes of life everlasting.

You should never make children read the Bible merely for the sake of learning the art of reading. Encourage your child to a diligent attention to his lessons, by the promise of allowing him to read in the Bible as soon as possible; and occasionally let him spell out some easy verse, which he has committed to memory, such as, "Suffer little children to come unto me," &c. Remind him how pleasant it will be when he can himself read the pretty stories you have told him, and promise that, when he can read it well, he shall have a Bible of his own.

If you wish your child to love the word of God, do not, I entreat you, make it an instrument of punishment. I have known parents from the best of motives, compel their children to commit long chapters to memory, as a punishment for some fault they had committed; and they have thus in youth rendered the sight of the Bible hateful. When your child has been guilty of disobedience, falsehood, or any other violation of God's holy law, and has, by chastisement and expostulation, been brought to feel sorrow for

his fault, and to seek forgiveness from his parents and his God, there will be a great propriety in showing him what God says in his word on the nature and extent of his fault; then you may *advise* him to commit any passage that you may think appropriate to memory, but it would not be prudent to insist on his doing so."

PIEDMONTESE SERMON.

THE following account of a sermon preached by a priest in a mass house in the small village of St. Julian, about half a league from Geneva, is by an eye witness. It is much of a character with some of the sorts of sermons preached by many of our Irish priests in the present day of excitement and begging. He was preaching on the torments of hell; and after he had reckoned up all the cauldrons, pitch-forks, and fire-brands of that infernal place:—

"My brethren," said he, "you will, perhaps, be curious to know how Satan musters the damned, in order to know their numbers. First of all, *Mahomet*, who is the drum-major, is ordered to beat a call; the *Jews*, with the Rabbins at their head, file off first, and as they pass along, the devils run the great iron prongs into them. Next come the *Turks*, who are also pronged in the same manner as the *Jews*; then the *Protestants*, dragging heavy chains; the devils pour melted lead into their mouths as a punishment for their blasphemies against the saints, and particularly against St. Juhan, the patron of this church, whom you see seated there in his niche, and whom you don't respect as you ought, for I found only six livres ten sous in his box! And I can tell you, that if you go on at this rate melted lead in hell will become a dear and scarce commodity. Do you imagine that your patron can put up with such conduct as this? If you do, I can tell you that you will find yourselves greatly mistaken; for my part, I always take care to keep the lamp brimfull of oil, that he may not want light. But now that the festival approaches, who will clothe him? Not I truly—I cannot afford it. If you don't see to it, I'm very sure we'll soon see him naked. Look at the shoes on his feet in tatters, from looking after your cattle at night, and making your corn and wine to grow. Oh! what ungrateful dogs you are thus to neglect your patron. Well may the heretic of Geneva call you such. You buy new petticoats every other day for your wives, and it is but to ask and have with them, but do you fancy that when the melted lead is poured down your throats they will bring you a cooling glass of lemonade without my permission? You will then see your folly, and I am afraid repent too late of having by your negligence deserved the fate of the heretics. 'Oh; great St. Julian!' I paid for lace for my wife? Why was I such a dunce as not to make you a present of that piece of stuff which I brought from the fair?' Vain repentance! fruitless regrets! St. Julian will laugh at your misery, and be deaf to your cries—and now is the only time to make him your friend. I understand that some

of you complain of bad crops. 'We have had no wine this year,' say you, 'and two years ago we had no corn.' I believe it very well, but you may expect much worse for the future. Do you think, in good earnest, that St. Julian will be such a simpleton as to ask of God to grant a favorable season to people who let him wear a coat for three long years? You need not trouble yourselves about the materials for his clothing; give me the money, and I will purchase them myself: if you do not, you will be treated like heretics, for whom there is no salvation, and who in their birth are given over to the devil; so that when a Calvinist or a Lutheran comes to the world, he is registered in the devil's books, as his goods and chattles."

Such is popery in Italy; and such is its character in Ireland, when money is to be extracted from the people, or a political object to be gained.

I do not believe spiritual prayer can ever be unavailing prayer, though it is not answered instantaneously. I may pray for my own growth in grace, and not feel its sensible increase. If we water our flowers, we do not *see them grow*, but in time we perceive *they are grown*.—*Rowland Hill.*

NOTICES.

The communication respecting infants' bones, &c. found under Clarendon-street nunnery, shall have insertion.

A MEMBER OF THE ESTABLISHED CHURCH came too late for notice in our last week's publication.

W. H. B. will find the model he desires in our fourth number, 62nd page.

650 will be followed up.

ADMIRER's Warning Voice would be difficult and expensive to delineate.

We are much obliged to W. H. E. and to J. W.

In answer to No PHILOSOPHER we beg to say, that of the new ASSOCIATION we know nothing whatever, beyond an anonymous prospectus. We advise our friends to take care, that they do not blindly commit themselves, in becoming the tools of persons who have yet a character to make, or whose character for originating and abandoning to their fate, associations of poor Protestants, has become notorious. Our brethren have too long been made the cat's paws of selfish dictators.

THE PROTESTANT CONFEDERATION.—Protestant orphans, Protestant servants, Protestant tradesmen, and even the Protestant gentry, are likely to have a valuable protecting society in the PROTESTANT CONFEDERATION, whose public meetings, we understand, are held on Friday evenings in D'Olier-street church. We strongly recommend Protestants of all ranks, to become members of an institution, in which the subscription of *one penny* a week entitles to benefit when sick—to registration when out of place—or to the choice of a servant for either domestic or external employment. See first page.

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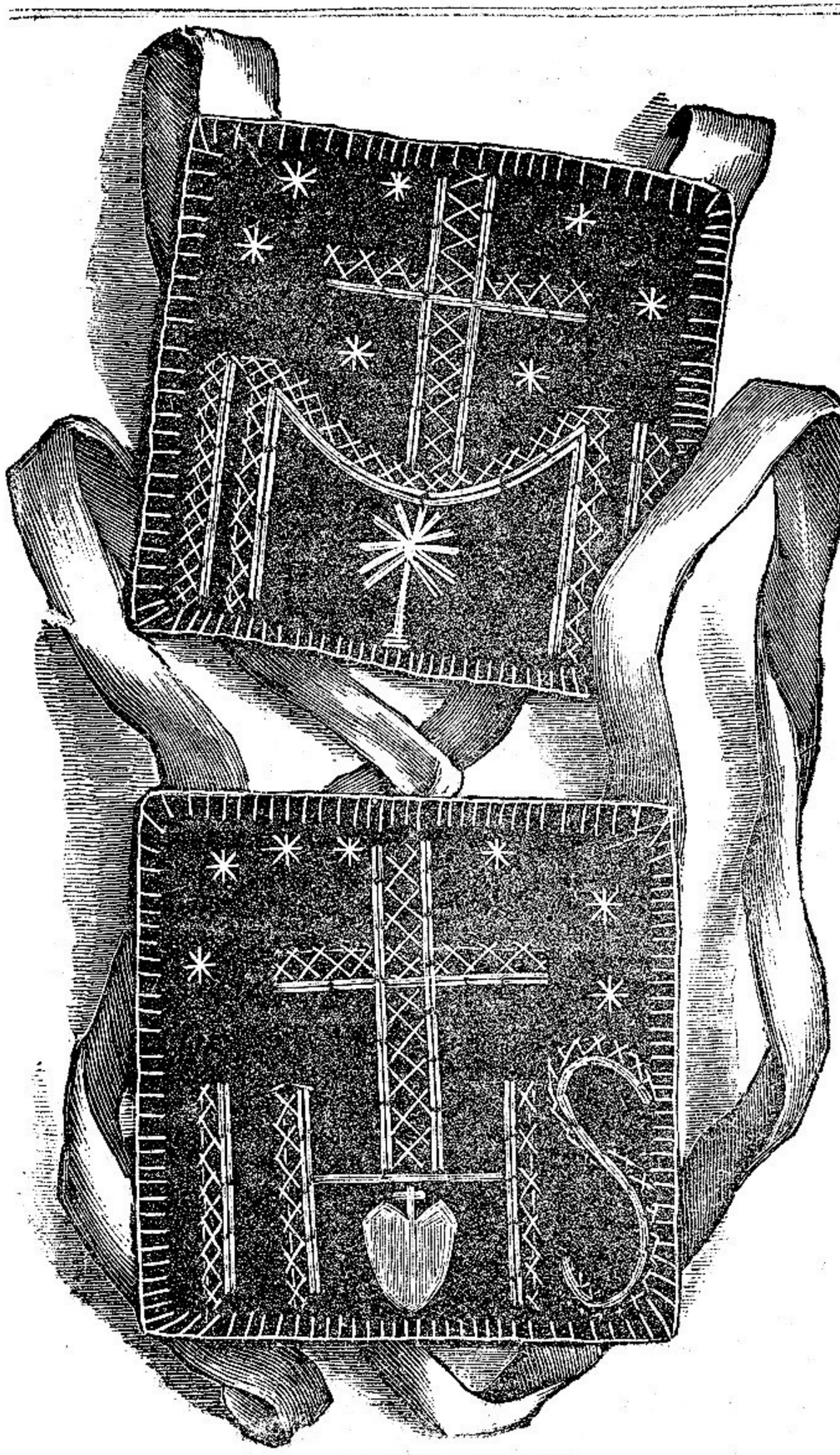
SATURDAY, MAY 14, 1836.

THE
PROTESTANT CONFEDERATE,
AND MIRROR OF TRUTH.

No. X. "NO POPERY." VOL. I.



[ONE PENNY.]

THE SCAPULAR.

Surely every resident among Irish papists must have heard about the *holy* scapular. Very few Protestants have any correct idea of the nature and objects of this article of superstitious veneration. Our first page gives a perfect fac-simile, in size, form, and figure, of a scapular in our cabinet of Popish curiosities—and to make it yet more interesting, that from which the engraving is taken has been regularly blessed, and was worn by a sister of the order of the Blessed Virgin Mary of Mount Carmel! In "The History of the Sacred Scapular," published by the Confraternity of Jugglers in Whitefriar-street, the following edifying instructions upon this subject are given:—

The scapular must be made of wool of a brown or black color. As to the form, it must be made in two parts, as it is to hang from the neck, so that one part may be upon the breast and the other on the shoulders, and for this reason it is called *Scapular*, as being a garment which covers not only the breast but the shoulders also. It is not necessary that the image of our Lady be sewed to the scapular, and therefore no one need scruple to wear the habit without it, as the indulgences are gained by wearing the habit, not by the image.

In order to be enrolled in the Confraternity of the Holy Scapular of Mount Carmel, it is not enough that one take and invest himself with a habit or scapular though it had been blessed and left by some one of the brothers, whether alive or dead, and though by means of these scapulars there should be experienced many graces and miracles; but it is always necessary that some scapular be blessed and given by a person duly athorised by the order, whether a Carmelite priest or one of any other order, or even a secular priest. When, however, the first is worn out or lost, the brother may invest himself with another, first getting it blessed. The blessing *he* received when the first one was put on him by the priest is sufficient, so much so, that any one may without scruple change his first habit or any other he has, nay, have several of them for different times and occasions according to his taste, and any one of these will be as good as that which was first blessed, the first investiture and reception being quite sufficient.

This scapular must be carried always, both day and night; not crosswise, nor in the pocket, or any other part of the person, nor under the bolster, or foot of the crucifix, nor on a nail, but always on the neck, as has been said, without ever omitting it. Scrupulous persons, however, should know that wearing it or keeping it on the neck does not render the use of marriage illicit, nor aggravate any of the sins arising from our frailty, provided they be not in contempt of this habit. In fine, each individual ought to set that value on it that the holy memory of Leo XI. of the royal house of Medici did, who, when elected Christ's vicar, and kneeling down to receive the papal dress, was stripped of his cardinal's habit by the assistants, upon that there was seen on his neck the Scapular of the Blessed Virgin of Mount Carmel, which he had worn from his infancy. A prelate wished to take it from his neck, thinking that the pontifical garments were of higher dignity and vested with greater privileges than any other dress. The new pontiff perceiving his intention, turned round to him and said, *Sine desine Mariam ne me desinat Maria*—Stop, leave Mary to me, that Mary may not leave me.

Some devout persons imagine the habit must be kept next the skin; this however is not necessary, it may be worn over the shirt or clothes at pleasure, provided it be round the neck.

Should any one bathe in places where there is a liability of being drowned, it is fitting that he should wear it on such occasions, that if such a misfortune should happen (which God avert) he may die with his scapular on him. Especially as God has, on no few occasions, granted, that through the intercession of the Virgin Mary, his *beloved mother* (!) this holy badge should preserve a brother in the water, and he thereby escaped death.

MONKS OF LA TRAPPE.

"Whilst men slept the enemy came and sowed tares.—MATTHEW, xiii. 25.

In the days of dominant superstition the department of Orne, in France, was famed as the site of a monastery, the inmates of which practised singular austerities, and professed a perpetual silence! Notwithstanding, the "dumb dogs" contrived so to manage their taciturnity, as at length to make themselves obnoxious to the displeasure both of the government and the nation; and since the election of Louis Phillipe, the citizen king, were banished as a public nuisance from *la belle France*, amid the derision and execrations of all classes of the people. England, fearless and foolish England,—foolish because fearless where it is wise to apprehend,—threw open her doors to these exiled traitors, the effects of whose mysterious cabals and secret intrigues were no longer tolerable by those whom habit had familiarised to their pernicious influence. By a plausible fabrication of sufferings, and a lugubrious appeal to the generosity of the British nation, one brood of these vipers succeeded in obtaining a grant of land in the county of Waterford; another brood a grant in Kerry; and a third brood a grant in the county of Cork; on each of which splendid and substantial edifices have been raised, or are in progress, in great part through the liberalism of Protestants, many of whom, to their eternal disgrace, would not give one shilling to build a house for God!! They will have their reward. It has been said, that "from the rate at which things are proceeding, it is not too much to apprehend, that this country will be, soon converted into a land of promise, for all those mendicant and extravagant scoundrels hangingupon the Roman see, whom the advanced state of intelligence upon the continent will no longer tolerate, and whose system it is the policy of governments to root out. It is, moreover, interesting to remark the uniform re-action which Popery makes, as the conservative spirit of English liberty seeks to guard its trust by legislative enactment. Since the law forbade the use of terms of rank, by the popish hierarchy, the constant practice has been the very contrary—since the legislature showed a decided jealousy of Monkish establishments, the number of these has *increased*—and instead of the public perceiving that there is that vigilance employed which the law commands, a greater relaxation than ever has been observed—and Monks, and Friars, and Jesuits seem to swarm, in proportion as the government affects a desire to circumscribe and limit their numbers. This could not happen if the executive did its duty, and carefully avoided neutralizing the intention of the law, by adopting a meretricious *liberality*, which virtually amounts to a suspending power."

It is high time for the Protestants of the empire to look after their own affairs; and not to wait, in vain sxpectation, the interposition of those whose lust of place can be influenced only by the

irresistible force of public opinion. "The SPIRIT OF THE AGE" has already been proclaimed in high places the proper god for the homage of British statesmen! Successive measures have been adopted by those in power, which are notoriously and avowedly with a view to propitiate the implacable divinity of this world; and unless the people of God arouse themselves, and with vigilance and vigor come forth to the help of the Lord against the mighty, our holy and beautiful house, in which our father's worshipped,—our fields and our pleasant places,—our young men and our virgins,—our wives, children, and persons,—will all become the capture of the worst of tyrants; and be given up a prey to the serpents which have already been nourished into animation and annoyance.

That our readers may be able to form a judgment of the claims of the Trappists, we annex some extracts from a copy of their advertisement "to the *charitable* and *humane* of every county and town in Ireland," whom they modestly request to contribute towards the erection of a religious *fortress* in the county of Waterford. Amongst other things they promise:—

1. We celebrate every day the holy sacrifice [of the mass,] for our benefactors.
2. A memento is made for them at every private mass.
3. We pray for them at the midnight office, and at the canonical hours of the day.
4. The community make a general communion for them on the first Thursday of every month.
5. They partake of every good and penitential work of the community.
6. They are prayed for after meals.
7. They are prayed for when we are informed of their illness.
8. At the death of any benefactor a mass is offered for the deceased—every priest makes three mementos—every lay member offers a communion, and recites the seven penitential psalms.
9. A *de profundis* is recited every afternoon, by the community assembled, for the deceased benefactors.
10. Every special benefactor shall be associated to the prayers and good works of our whole society.

To the above munificent promises of the holy mendicants the following important testimonial is affixed:—

Deeply impressed with a sense of the *great merits of* the Monks of La Trappe, and of the *blessings* their pious exertions and example must bestow on the people amongst whom they reside, I earnestly recommend them to the notice of the faithful, and to the particular patronage of the clergy.

✠ W. ABRAHAM.

What sort of a character this Mr. Abraham is, and of what value to society a body of persons commended by such an individual must be, may be inferred from the following *morceau*, with which a few months since this Irish scion of the Papal tree entertained the high sheriff and grand jury of the county of Waterford:—

"Clonmel, July 28, 1835.

"SIR,—I never was more astonished than on receiving a document purporting to be a decree of the county of Waterford grand jury, passed at the last assizes,—a decree as slovenly in its verbiage as it was arrogant in its conception. This conduct might well become the mild meridian of Elizabeth's reign, but certainly ill accords with the vaunted liberality of modern jurists. What! a BOX *of laymen to usurp the patronage of a catholic bishop?* I can scarcely believe it. But to guard against the possibility of any infringement on my rights, I now tell you, as foreman of that said grand jury, that no other priest but the Rev. Mr. Prendergast *shall* DARE *officiate as chaplain of the county gaol*, and this you may publish from the highest to the lowest places. *What right had the grand jury to dispose of* MY SUBJECTS *in the fulness of their wisdom?* and this without a single appeal to the proper authority. The world shall see, by the result of this very affair, not only the usurping propensity of that said jury, but also its impotence in ecclesiastical affairs. I mean nothing personal in this address, but really I can with difficulty restrain my feelings on such a subject, and in such times as these.

"I am, sir, your obedient servant,

"✠ W. ABRAHAM."

In our last number but one we introduced an article on the luxurious habits of Cardinal Wolsey, with a hint at what the popish priesthood would be if they could, in sensuality of life. The author of this document, however, was unsurpassed in arrogance by the proud cardinal with whom "I AND THE KING" is said to have been a common expression of license; and his impudent letter pretty plainly indicates what may be the fate of those who shall "dare" to act in any station without "appeal to the proper authority of a catholic bishop," if father Abraham and the canting hypocrites of La Trappe are permitted but a little farther to extend their pernicious operation. It will not be the fault of the Protestant Confederation and its organ, if the Protestants of Ireland do not ere long give a very decided expression of their feeling against the establishment of monastic houses in these countries.

THE BEREAVED MOTHER.

"I shall go to him, but he shall not return to me."

Should a trial such as this be your lot, let it not be lost upon you; let it lead you to strict self-examination, and to earnest prayer. Perhaps you had a numerous family, and you were sometimes inclined to repine at the fatigue you had to undergo by night and by day. How gladly would you now resign the ease so dearly bought, could you restore to life and health the babe which you have lost! Or, more probably, you had made almost an idol of your little darling—it had estranged your affections from Him who has declared himself to be "a jealous God," and who will admit of no rival in the hearts of his people: "As many as I love I rebuke and chasten." You had, perhaps, been forming plans for the future welfare of your child in this life, and had turned your attention too little to preparing him for another state of existence. Perhaps the highest honors this world can afford you might have been able to procure for him; but his Heavenly Father foresaw he temptations to which he would be exposed, and removed him

from them to reign with Him for ever in glory. Let the affliction lead your thoughts and affections to heavenly things. "Before I was afflicted I went astray; but now I have kept thy word," said the Psalmist; and if your trials answer the end designed by Him who sent them, so it will be with you. When you awake in the night, to listen in vain for the voice of your absent one, and "water your couch with tears," endeavour to improve the sleepless hours by "meditating on God in the night watches." Oh, those are sacred hours! You are perhaps the only wakeful person in the house. "Can a mother forget her sucking child?" Ah, no! not even when he no longer needs her care: she still wakes, still listens, and she "weeps because her child is not." Your first thoughts in the morning used to be on supplying his wants, and your devotions were perhaps frequently hurried and distracted: but now, alas, how solemn is your communing with God and your own soul! You will indeed have to wrestle for that entire submission to the will of your Creator, which will enable you to say from your heart, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." But you must seek not only for submission, but for resignation. Your child cannot come to you: but if you be a sincere and faithful follower of Christ Jesus, you shall go to him; and, oh, what a happy meeting you may anticipate! No fears will then exist, even of a temporary separation; you will reign together with Christ. Surely the thoughts of being united with your child in glory, will stimulate you to greater watchfulness, and to a more ardent devotedness to the service of the Redeemer.—*The Mother's Practical Guide.*

POLITICAL OBLIGATIONS OF CHRISTIAN MINISTERS.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.—JUDGES, v. 23.

THREE years have not yet elapsed since it was a doctrine of certain men of influence in the Conservative Association of Ireland, that this vast union of Protestants was "not a religious but a political society." The adjournment of its public meetings took place in November, 1834, not until it had been for some time a received article of conservatism, that the proper and only successful mode in which to treat the pro-popish innovations of the age, is, *as a religious question*. So great a revolution in so short a time, in the councils of this great national confederacy, is matter of encouragement to the advocates of sound principles, in their endeavours to give a salutary bias to the minds of conscientious neutralists upon the topics of vulgar excitement. We have long been convinced, that it is a fatal error which prevents some ministers of the gospel from taking an ostensible part in those public matters upon which no Christian can feel indifferent. On what principles the duties of citizenship are excluded from the morality of

the gospel; and the maxims of honor, fealty and social order are to be regarded as foreign to the holy calling of the preachers of righteousness, we are at a loss to conceive. Until some reasons are assigned, of more weight than mere "dislike for tumult," "taste for retirement," or "unfitness for agitation," to justify what is called an aversion for politics, we must continue our remonstrances with the professed soldiers of Christ who are at ease in Zion. The Lord's controversy with the nations of Christendom is too evident, to a Scriptural Protestant, to warrant an inactive observation of his goings; and wo to that man who, professing to be not his own, but to be bought with a price, even the precious blood of Christ, shall plead his *taste*, his *habit*, his *insufficiency*, as an excuse for the pursuits of peace in time of war. The following observations, from that truly Protestant journal the *Scottish Guardian*, are so much in unison with our own feelings that we have considerable pleasure in extracting them:—

Ministers of Christ have one paramount duty—the preaching of the gospel—but in addition to this, or rather in order to this, they must warn their flocks against the prevalent evils of the day, which would shut out the gospel from them. When, for instance, Popery was struggling to preserve its power in this country at our reformation, Knox and his associates were not content to perform their ordinary pastoral duties, but they entered the lists with Popery, wielded the arms of controversy against it, and never ceased till it was destroyed. The pulpit was the place from which the tidings of salvation were preached by them; and where were they ever preached more earnestly and faithfully? but it was also the watch-tower from which these watchmen proclaimed the coming and the character of the enemies of religion. There are ebbs in the tide of human affairs, and surely this is the time of one of them—a time at which principle is low, and policy is low, and the vigilance and piety of men have ebbed low and far—when the state is committed to careless hands, and influences adverse to truth guide it. If, then, when Popery was in its death-struggle formerly, the smallest tendency to a recovery of its influence was enough to rouse the ministers of the church, and to lead them to sound the alarm—what is their duty now, when Popery and infidelity combined have their hands on the helm of the state? Are they to remain silent? They will answer—our vocation is not politics. No, but their vocation is the guardianship of truth. They are set over the people to teach them truth; and are they to see the flood-gates thrown open, and error—torrents of error—pouring in, and not to sound the alarm? They are placed on the watch-tower, and from their position they are presumed to see farther than any of us. Aloof from common business, from the din and stir of our crowded haunts, they sit apart and hold their communings with truth, and reflect on its application to human concerns. Therefore, should they see the first

rise of an evil principle and give us timely notice of it. Well, the evil principles have come—not in their weakness; they stand embodied and confederated before us—they are in the field. POPERY, with its black mantle and and its vizor down, hiding dark and deadly features; and INFIDELITY, with its party-coloured cloaks and banners. These are now marching onwards, and threaten to drive religion and its establishments out of the field. Are the ministers of these establishments to remain silent? Do they not see the danger? Are they not to proclaim it? If such was the duty of Knox and Melville, is it not theirs? If it was the duty of former times of danger, does it not fall upon this? When was ever danger greater, or duty more pressing? What are the interests at stake? The interests of religion and of the institutions of religion! not ours alone, but those which belong to all times. Are the ministers of religion to stand by and see these trodden under foot? How many are there whom they influence? We rejoice to think there are thousands; and may not these thousands say hereafter—nay, may they not say now—we did not take alarm, we allowed the evil to grow, or we abetted the evil, thinking only that political parties were at stake, and having no thought that religion was in danger. We did this because we trusted, that if there had been danger to religion our ministers would have come forward and warned us. They never uttered a word, and their silence has been our ruin We entreat the ministers of the Lord to take this into their serious consideration. We express no imaginary fancies—we urge no imaginary duties. But we conjure them to think of their station—the weight of their example—the influence of their conduct. They cannot but see with us the dangers which encompass this country. They cannot but feel with us the causes of these dangers. If they came from foreign enemies—from the armies of Russia—the cannon and troops of a second Napoleon, well, it is not their province to run to the sea-side and beat to arms. But the dangers come from among us, from irreligious and Popish principles spreading among ourselves. Do not these fall within their cognizance? Ought they not to notice them? If the streams which flow from these great fountain-heads are spreading through every part of the country, is it not their duty to point out those, to show us whence they flow, and where they run, and how they approach? If this be their duty, Oh, let them discharge it now! It is full time. Let them be up and stirring. Let them come from their chambers, leave the desk and the book—these are duties for quieter times. Let them take Luther's, or Calvin's, or Knox's mantle, and a portion of his spirit, and ascend each man his pulpit, and raise the warning to us all. Let them tell us what is Popery—what it has done—what it is doing. Let them warn us what is Infidelity—what it may do—what it is doing. Let them show us both of these arrayed against religion—against the church—against the inheritance of our fathers. If they do this, and we take no heed, then our blood is on our heads—they are clear. But they are not clear—we cannot clear them—history will not clear them—Scripture will not clear them, unless they do this. They have an opportunity now. There are now springing up Protestant societies, as there have been reformation societies. The fact is, neither are necessary, neither are called for, if the church will do its duty. There were no reformation societies in the days of James II. The church was the reformation society—the ministers of the church were its agents. The church is, and ought ever to be, the Protestant association. We call on ministers of the gospel who feel this duty, to take up the question, and press it on their people, and more will have been done to revive truth, to save the country, and to preserve the church, than has been done for a century and a half.

FEAST OF THE ASS.

ON the 14th of January, the Popish zealots in France used to select a beautiful young woman, whom they richly attired, and placed a lovely infant in her arms. She then mounted an ass richly caparisoned, and rode in procession, followed by the bishop and clergy, from the cathedral to the church of St. Stephen, where she was placed near the altar, and high mass commenced. Instead, however, of the usual responses by the people, they were taught to imitate the *braying* of the ass; and at the conclusion of the service, the priest, instead of the usual words with which he dismissed the people, *brayed* three times, and the people *brayed* or uttered the imitative sounds *Hinham, Hinham, Hinham!* During the ceremony, the following lud.crous composition in a mixture of Italian, Latin and French, was sung with great vociferation, in praise of the ass:—

From the country of the east
Came this strong and handsome beast;
This able ass beyond compare,
Heavy loads and packs to bear.
Now, Seignor Ass, a noble bray;
That beauteous mouth at large display;
Abundant food our hay-lofts yield,
And oats abundant load the field.

True it is, his pace is slow,
Till he feel the quick'ning blow;
Till he feel the urging goad,
On his buttock well bestow'd.
Now Seignor Ass, &c.

He was born on Shecem's hill;
In Reuben's vales he fed his fill;
He drank of Jordan's sacred stream,
And gambolled in Bethlehem.
Now, Seignor Ass, &c.

See that broad majestic ear!
Born he is the yoke to wear:
All his fellows he surpasses!
He's the very lord of asses!
Now, Seignor Ass, &c.

In leaping he excels the fawn;
The deer, the colts upon the lawn
Less swift the dromedaries ran,
Boasted of in Midian.
Now, Seignor Ass, &c.

Gold from Araby the blest,
Seba myrrh, of myrrh the best,
To the church this ass did bring,
We his sturdy labors sing.
Now, Seignor Ass, &c.

While he draws the loaded wain,
Or many a pack, he don't complain:
With his jaws, a noble pair,
He doth cranch his homely fare.
Now, Seignor Ass, &c.

The bearded barley and its stem,
And thistles, yield his fill of them:
He assists to separate,
When 'tis thresh'd the chaff from wheat.
Now, Seignor Ass, &c.

Amen, dicas, asine,
Jam Satur de gramine:
Amen, amen, itera;
Aspernare vetera.
Hez va! hez va! hez va hez!
Bialx Sire Asnes car allez;
Belle bouche car chantez.

The final chorus, which we give in the original, from Du Cange, at which the ass was made to bend his knees, is certainly an imitation of asinine braying; and when performed by the whole congregation, must have produced a most harmonious symphony.

INSENSIBILITY OF SINNERS.

I once went to see a poor man who was wounded in the leg. He was in great pain for a while. At length the surgeon said, "Do you feel much pain now?"—"No, I do not," was the reply. "Is your pain all gone?" he asked.—"Yes it is." The surgeon touched the wound, and inquired, "Did you feel that?"—"No." "Then death has begun its work, and mortification will soon spread over the whole body." He touched the feet, they were already cold. This is the way sin stupifies dying sinners, that they feel not.—*Rowland Hill.*

THE SABBATH—ROYAL EXAMPLE.

We have for some time been aware of auspicious changes going forward in high life, owing, in a great degree, to the counsel, example, and influence of our truly religious and gracious queen.—Like another Esther, by her attachment to divine institutions she has been the means of preventing and neutralizing various measures that otherwise might have operated injuriously to Scriptural religion. Many ladies of the court, imitating the conduct of their royal mistress, have also been laudably useful in checking the confluence of *liberal* sentiments and character that lately threatened to sweep away the residue of virtue from our land. A gentleman in the course of the last month has written:—

I spent the Sabbath at Windsor a few weeks ago, and it was a remarkably fine day. About ten o'clock in the morning numbers of people were going towards the castle, and on inquiry I found it was to see the King inspect the troops; they, however, soon returned, and I was informed *that His Majesty had ordered that the military inspection and the playing of the band should be discontinued on the Sabbath!* I also heard, with great pleasure, that the Queen scarcely ever uses her carriage on a Sunday, and that her Majesty, unless the weather is very bad, *invariably walks* to Chapel.

When such an example is set to the nation, God only knows the blessed effects it may produce. The Lord has promised, and he will not repent, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a Delight, the holy day of the Lord, Honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob; for the mouth of the Lord hath spoken it." Isaiah, lviii. 13, 14. Let the friends of the Sabbath cause persevere, in faith and prayer, and though the blessing tarry, yet let them wait—it surely will come, it will not tarry.

UNITY OF PROTESTANTISM.

"The first mark of the true church," according to the Romish doctors "is UNITY;" by which is meant, as they also define, that "she must always teach one and the same doctrine." For this reason it is further alleged, "that there is not any set of the Protestants that can be called one; they are neither one in doctrine nor one in worship." Such are the plausible grounds on which are rested the pretensions of *Holy* Popery to be the infallible representative of God upon earth; and such the deliberate calumny with which Protestants are made obnoxious to the angry prejudices of an ignorant and a credulous multitude. In the first of the above propositions there is not much from which any Christian man can dissent. The unity of the church is a necessity, from the perfections of the Divine Being, by whom the children of God are regenerated into their spiritual state. This doctrine, however, is the very demonstration that Romanism can never be

consistently regarded as part or parcel of that kingdom which cometh not by observation, but is righteousness, and peace, and joy in the Holy Ghost. In fact, the unity of Popery is a nonentity,—a phrase without meaning,—a mere sound of words, the operation of which is to divert from the substantive truth. Whilst there is not a leading article of the Christian system which, at some time or other, has not been subjected to the infallible expurgation of holy mother, and again embodied with grossest absurdity by pope, council, or doctor, approved as authority by the Romanists, of what use, as far as they are concerned, is the truism of the church's unity, that is, "that she must always teach one and the same doctrine?" It only places the popish craftsmen in such a position as that of the notorious highwayman who says that honesty is the best policy.

The allegation that "not any set of the Protestants can be called one," being "neither one in doctrine nor one in worship," is just of the same preposterous character with the converse statement. Well were it for the advocates of the time-worn superstition whose infallibility hangs like a millstone about her neck, if in the boasted unity of her members could be found any thing like the harmony that subsists among the various denominations of Protestants. In nothing is the disregard of fact, and truth, and charity, by the modern schools of Popery more obvious, than in the assumed discrepancy of the faith of the reformed churches, without any attempt to establish the charge by a comparison of their authenticated articles. Let any man of common sense and common honesty take up the declaration of the Waldensians against the church of Rome, so early as the 12th century; follow on through the confessions of Wickliffe and Huss, as these were collated at Bohemia in the 14th century; of Basil in 1532; Helvetia in 1536; Saxony in 1552; Wertemberg, in 1552; Ambroise in 1559; Poisie, in 1561; Strasburgh, Constance, Memingen and Lindau, and the confession of Augsburg, in the 17th century; and in all these he will be constrained to acknowledge the most perfect harmony upon every doctrine of Protestantism. There is, withal, this consideration in our unity, that it is an unity consistent with the revealed will of God; without which it were but the oneness of a nature and a character like that of Popery itself, in which is exhibited a counterpart of the unity of devils.

We have been led to these remarks by the appearance of a very judicious little book, entitled "*The scriptural unity of the Protestant churches,*" the object of which is, according to the preface, to show their essential oneness in all the grand characteristics of our common Christianity. In this excellent manual of the reformed faith we find, generally under separate heads, the Lambeth articles of 1595, those of the Irish church in 1615: of the united English and Irish church in 1562; of Westminster in 1643, and of Scotland in 1649; together with the declaration of the English Independent dissenters. In all these, with very little variety of expression, we recognise precisely the same evangelical

principles that are avowed in the first formal protest against Popery by the Waldensian bishops, Claude and in all the subsequent confessions enumerated in our first paragraph. The compiler has rendered a service to the cause of God, the more important because seasonable; and we have no doubt that this little work will be often turned to with great advantage, particularly by those Protestant laymen who are liable to be assailed by the *vox et preterea nihil* of Popish unity, the boasted "first mark of the true church."

IMPORTANCE OF PRAYER.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest,
For they alone are bless'd
With balmy sleep,
Whom angels keep.
No! nor though by care oppress'd
Or thought of anxious sorrow.
Nor though in many a coil perplex'd
For coming morrow—
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly cares and woes
To thee may e'er return?
Rouse up, my soul;
Slumber control,
And let thy lamps burn brightly;
So shall thine eyes discern
Things pure and sightly.
Taught by the Spirit, learn
Never on prayerless bed,
To lay thine unbless'd head.

Bethink thee, slumbering soul, of all that's promised
To faith in holy prayer:
Lives there within thy breast
A worm that gives unrest?
Ask peace from heaven,
Peace will be given;
Humble self-love and pride
Before the Crucified,
Who for thy sins hath died;
Nor lay thy weary head
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright
That, in its flight,
There is no trace of sorrow?
And art thou sure to-morrow
Will be like this, and more
Abundant? Dost thou lay on thy store,
And still make place for more?
Thou fool, this very night
Thy soul may wing its flight!——
Sleep not in prayerless plight.

PIOUS GAMBLING.

"Where does all the money come from with which the Popish mass-houses and monasteries are supported ?"—COMMON INQUIRY.

THROWING dice for the love of God has become so common in the Popish temples that it will not surprise us if by and by we find announced, a "Sermon on Religious Raffles, in which the preacher, (himself a practised gamester,) will demonstrate to his auditory the cardinal virtues of hazard; and prove from the most ancient authorities, that there is no sin in using loaded dice, or plucking a pigeon, provided the *artiste* has skill to avoid detection." We are not without our fears, that the "benevolent bazaars," and "charity balls" as they are meritriciously desiguated, are doing their share in the vitiation of public sentiment, and toward the eradication of public virtue. No marvel if the Protestant ladies, (query women?) who can adorn themselves for simpering exhibition at the Rotunda mart, that by the wages of their exposure they may aid the idolatrous institutions of Popery, should at length induce their husbands and brothers to venture a crown in some "chance of a prize," that will at the same time assist the pious objects of the Sisters of Mecry and the monks of La Trappe.

A very short time since a bill was exposed at Dodd's Rooms. in Sackville-street, intimating that "a raffle of a Holy Bible would take place on the 25th of March, for the benefit of the Female Penitent Asylum, little James's-street; tickets *one shilling* each."

It may occur to our readers, as a very ingenious and consistent scheme of the craftsmen, first to induce the love of vice by casting dice for charity, and then to support an asylum for penitent profligates by continued lessons in the arts of fashionable swindling. A correspondent has informed us in the annexed words, of a still more honest game of chances that lately came off at the popish synagogue in ———street.

"A gold watch, value *five pounds*, was put up at *twenty*, tickets one shilling each, the reverend gentlemen of the temple, six in number, tickets gratis. The winner of the watch was expected to put it up again on the same terms; and thus, in a very short time, the sum of two hundred pounds was raised towards ornamenting the interior of the devils' drawing-room. This, however, was considered, by the holy brotherhood, as a very paltry sum, compared with £900 said to have been obtained for some silver spoons presented by a *Protestant* lady towards building the mass-house in Westland-row, for which reason it was intended to make the watch keep time, until a more adequate sum was raised.

The following authenticated anecdote shows that the practice of holy swindling is not confined to the metropolis:—

"The Rev. Mr. R——, of Galway, had a horse which he desired to sell. After mass, on a Sunday, he told the congregation that he wished to part with his horse, and proposed to *raffle* him. Having named the price of the tickets, two shillings each, he proposed that the winner should pay, besides, a gallon of whiskey, to be drank by the unsuccessful gamblers. The raffle accordingly took place, the horse was won, and the gallon of whiskey was drunk at the parish chapel on the Sabbath day!!

Such are internal evidences of the boasted Divinity of the *Holy* Roman Catholic Church.

MORE POPISH LIBERTY.

WE copy the following from the *Evening Packet* of Thursday:—

The following extract from the speech of one of the sacerdotal incendiaries at the close of the late election for Mayo, and then ask themselves if Lord Lyndhurst spoke one word in exaggeration of the evils of Irish Popery, in his speech in the House of Lords on the Municipal Corporations' Bill. Thus speaks the anointed savage who has been the bane and curse of society in that part of the country—the foul-mouthed and demon-hearted Priest Hughes, of Newport Pratt:—

"That we may be enabled to do that (meaning the disposal of the representation of the county to whomsoever they please, were he even Dr. MacHale's cowboy), it is necessary that there should be no deserting from our ranks; and every man that does not vote with the people should be regarded as an enemy. You should not speak to him nor keep company with him, but if you should meet him on the road, shun him as you would a serpent. I will tell you what I will do, ye may do as ye please. If I have a shilling or five shillings, or a pound in my pocket, I'll leave it to the man that voted with the people. I would rather go in rags than buy a bit of cloth from the man that didn't vote with the people. I wouldn't deal with the chandler, nor with the baker, nor with the grocer, that did not vote for his country. I wouldn't drink a drop of the beer that would be made or sold by a man that didn't vote with the people. I would let it sour in the barrels sooner. If I drink a drop of his beer it would be poisonous and baneful to my taste, while if I drank the beer made by the man who voted for his country, it would be a salubrious draft. That's the way I will act, and lay out my money, and if every one does the same you will have the men that now vote against you voting by your sides at the next election." The Rev. gentleman then attacked the Agricultural and Commercial Bank. He lavished much abuse with an unsparing hand upon some persons whom he supposed were connected with that concern; and stated his determination to put down the establishment by every means in his power. He concluded by saying that he would gather up all the notes he could, and present them for gold.

Here is a sample of a minister of popery for you, as popery flourishes in Ireland; and we would now ask, what man, with a spark of honorable pride, or a particle of independence in his bosom, would not prefer to see his country over-run by a foreign enemy, rather than witness the dominations of such a sacerdotal monster as this. It is unnecessary to add, that the fiendish threats of this malignant and brutal persecutor have been carried into execution.

What is salvation?—Holiness in time, and perfection in eternity.

WEDDING GARMENT.—Some say it is the *imputed* righteousness of Christ; some that it is the *imparted* righteousness of Chrst; others, that it is the imitated righteousness of Christ. I consider it to consist of all three together. Putting on the Lord Jesus Christ is possessing his righteousness *imputed*, his holiness *imparted*, and his example *imitated*. He first makes the robe, and then fits us to wear it.—*Rowland Hill.*

"1. He that knoweth not that he ought to know, is a brute beast among men.

"2. He that knoweth no more than he hath need of, is a man among brute beasts.

"3. He that knoweth all that may be known, is a God amongst men.

"1. Read willingly.
"2. Correct friendly.
"3. Judge indifferently."

The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—*Montesquieu.*

The philosopher, Aristotle, believed but three things—that which he touched with his hand; that which he saw with his eyes; that which he could comprehend in argument.

NOTICES.

M. D. upon Popish insignia in certain high places will be attended to.

J. M. will perceive that though we deferred we did not despise his communication.

DENS'S THEOLOGY.—We purpose returning next week to "Readings Made Easy;" when we shall give some illustrations that may serve to justify us in the mind of A LIBERAL PROTESTANT, for our "No Poperyism."

G. B., P. L. D., and W. H. S. will please receive our thanks.

A FEMALE HEARER OF THE REV. MR. M'CREA has proposed to originate a Bazaar, towards assisting the fund for erecting a more commodious place of worship for that gentleman's congregation. In the name of the minister at D'Olier-street, we return sincere thanks for the well-meant proposal, and avow our conviction of the simplicity of principle in which it originated. At the same time, we refer our fair correspondent to some remarks on the article "Pious Gambling," in our present number, as an apology for Mr. M'Crea and ourselves in declining the very kind proposal. We have for some time had in our possession an address from the minister and congregation at Ebenezer Church, upon the subject of a new building for their accommodation and that of the public. We shall make an effort to give it early insertion, and hope to be instrumental in aiding the important public object it proposes.

We shall not lose sight of Mr. Priest Stennett, and his dress of black and yellow.

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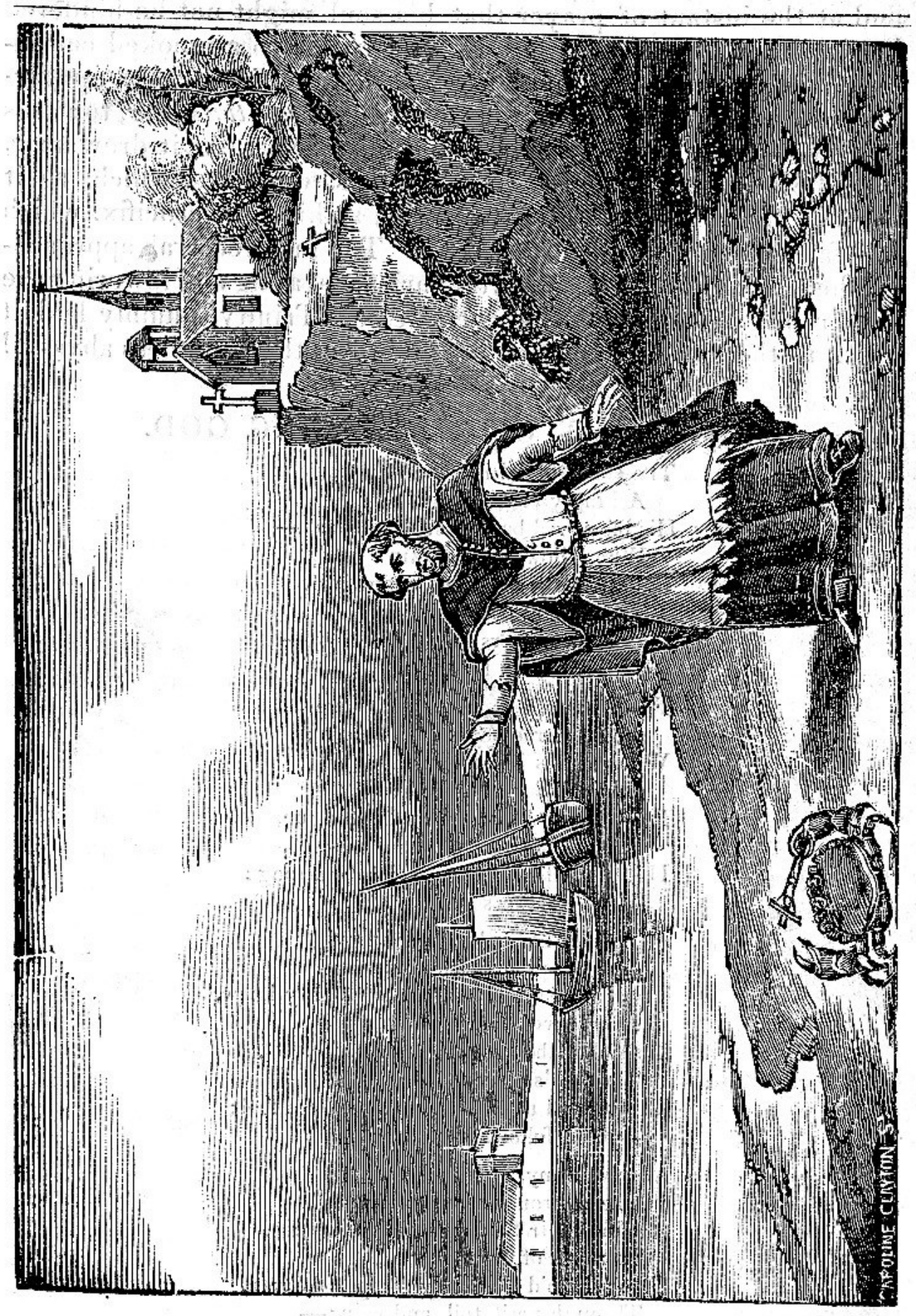
SATURDAY, MAY 21ST, 1836.

THE
PROTESTANT CONFEDERATE,
AND MIRROR OF TRUTH.

No. XI. "NO POPERY." VOL. I.



FRANCIS XAVIER, THE CRAB AND THE CRUCIFIX.

AMONG the lying legends by which the devil's daughter seduces the souls of men to her spiritual fornicat'ons, a ludicrous story is recorded of "St. Francis Xavier, the *Thaumaturge*, or wonder-worker," of the order of Jesuits, and apostle of the Indies.

Having, during a storm at sea, accidentally dropt his crucifix over the side of the boat in which he sailed, his mind was for a considerable time agonized by regrets and self-reproaches. As he walked, subsequently, in deep meditation, along the shore of the ocean, and at the instant of prayer that his soul might not be hindered in devotion, from the want of this crutch to a crooked conscience, his attention was suddenly arrested by the strange appearance of a *large crab walking upon the surface of the water*, towards the place where the holy man was ruminating. As it drew near, he beheld something borne in its forceps, or claws, which, as it reached the shore, St. Francis descried as his very crucifix, which had fallen to the bottom of the sea!! The inspired crab approached the venerable father, and after thrice elevating and lowering the holy rood, in honor of the ever-blessed Trinity, humbly laid it down at the apostle's feet, and returned to the boundless abyss!!!

THE ARMY OF THE LIVING GOD.

The son of God is gone to war,
A kingly crown to gain;
His blood-red banner streams afar;—
Who follows in his train?
Who best can drink his cup of wo,
Triumphant over pain;
Who boldest bears his cross below,—
He follows in his train.

The martyr first, whose eagle-eye
Could pierce beyond the grave;
Who saw his Master in the sky,
And call'd on him to save:
Like him, with pardon on his tongue,
In midst of mortal pain,
He pray'd for them who did the wrong:
—Who follows in his train?

A glorious band the chosen few
On whom the Spirit came;
Twelve valiant saints, the truth they knew,
And braved the cross and flame:
They met the tyrant's brandish'd steel,
The lion's gory mane;
They bow'd their necks the death to feel:
—Who follows in their train?

A noble army, men and boys,
The matron, and the maid,
Around their Saviour's throne rejoice,
In robes of light array'd;
They climb'd the dizzy steep to heaven,
Through peril, toil, and pain;—
Oh God! to me may grace be given
To follow in their train!

Women that paint themselves to seem beautiful, do clearly deface the image of their Creator.—*Ambrose.*

THREE REASONS WHY A ROMAN CATHOLIC CANNOT CHANGE HIS RELIGION.

1st Reason—Because he knows of no better. He has been reared in the belief, that the church of Rome is the oldest church, that it is the only true church, and that it is in all respects agreeable to the will of God. It is true, that if he were to examine the Scriptures he would soon see that there is a wide difference between the church of Rome and the church of Christ, between the teaching of the Bible and the teaching of the priest: but he is not acquainted with the Scriptures: he has never been allowed to read that precious book: he is consequently, as ignorant on the subject as a heathen; and *therefore*, he cannot change his religion.

2d Reason—Because he is not in the way of ever knowing better. He allows himself to be led along by his clergyman, whichever way he chooses. The priest is commonly as ignorant of the way of salvation as his poorest parishioner: but whether he knows much or little, he considers it the best policy to *stifle all inquiries* that might lead to unhinge his own authority over his people. To such an extent is this sometimes carried, that the priest will assure his parishioner, that if he should be found wrong at the day of judgment, he (the priest) will take the blame of his eternal damnation on his own shoulders. It is true, that the Scriptures (which both Protestants and Romanists declare to be the word of God) are opposed to the very idea of its being possible for one sinful man to stand instead of another at the awful day of judgment, and expressly declare, that the "soul that sinneth, it shall die;" and if the blind lead the blind, *both* shall fall into the ditch. But the solemn declaration of God in the Scriptures, as well as his faithful warnings, his gracious promises, and his kind invitations, are all lost upon the poor papist. *He prefers trusting in the prescriptions of the priest, rather than in the word of the living God*—he chooses to be deceived; and *therefore*, he cannot change his religion.

3d Reason—Because he would suffer persecution. No sooner would it be known, or even suspected, that his eyes were opening to see the errors of Rome, than every kind of device would be employed to terrify him from renouncing them. His relatives (perhaps less enlightened on the subject,) are instigated against him, and they themselves are threatened, if they shall not succeed in bringing their wandering brother back to the feet of the priest. For their own sakes they therefore beseech, cajole, scold, beg, and threaten by turns; and to this treatment many a one yields, to the manifest injury of his own conscience. But if all private means are ineffectual, forth comes the heavy ban of the priest, delivered from the high altar with bell, book and candle, denouncing the heretic as undeserving of the common sympathies of life. The hint is taken, and from that day commences a series

of indignities and insults, both public and private, which it requires the utmost exercise of Christian fortitude to bear. He is shunned by his own relations; on the streets he is hooted, and pelted whenever opportunity offers; his property, (when such a course can be followed with safety,) is marked out as lawful game for the spoiler; and if in trade, no man of the Romish church may buy or sell with this devoted victim. To one who does not possess uncommon strength of mind, or rather to human nature unsupported by divine grace, such a prospect is sufficiently alarming. If, indeed, he considered the immense importance of ETERNAL SALVATION, as compared with every thing earthly, and if he knew the unspeakable happiness and inward peace that may be enjoyed, amidst outward troubles; he would not hesitate to cast in his lot with the people of Christ, and choose rather to suffer affliction with them, than by suppressing the convictions of conscience, to enjoy the pleasures of sin for a season. But we cannot expect, that those who have not the Scriptures, shall be actuated by the admonitions and encouragements of the Scriptures. The Romish priesthood interpose their own authority, between the instruction of the Almighty God, and the misguided persons who yield to *their* sway. The very light which finds its way to the poor Romanist, comes mingled with error and falsehood, to suit the views of the clergy. And, until the people shall assume the right of reading for themselves, what *God has written for them*, and of exercising, on the most important of all subjects, that judgment and reason which God has bestowed, we cannot expect them to be different from what they now are. The popish peasantry of Ireland will continue a degraded, unhappy and discontented body—they will be neither comfortable at home nor respected abroad—they will remain in poverty, idleness and spiritual slavery, instead of living in industry, comfort and freedom. Nor alas! have we any prospect of a change for the better, until the people shall change their religion.

Hear the first law, the judgment of the skies,
He that hates truth shall be the dupe of lies;
And he that *will* be cheated to the last,
Delusions strong as hell shall bind him fast.
But if the wanderer his mistake discern,
Judge his own ways, and sigh for a return,
Bewildered once, must he bewail his loss
For ever and for ever? No—the cross!
There, and there only, though the deist rave,
There, and there only, is the power to save.
There no delusive hope invites despair;
No mockery meets you, no deception there;
The spells and charms that blinded you before,
All vanish there, and fascinate no more."

By taking revenge a man is but even with his enemy, but by passing it over he is superior. To live above our station shows a proud heart, and below it a narrow mind.

WESLEY ON THE ENFRANCHISING OF PAPISTS.

In a letter written by John Wesley, M. A. on the Catholic question, and published so far back as 1760, that eminent Christian minister remarks:—

"That no Roman Catholic does or can give security for his allegiance or peaceable behaviour I prove thus: It is a Roman Catholic maxim, established, not by private men, but by a public council, that 'No faith is to be kept with heretics.' This has been openly avowed by the council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow, it is a fixed maxim of the church of Rome. But as long as it is so, nothing can be more plain than that the members of that church can give *no* reasonable *security* to any *government*, of their allegiance or peaceable behaviour. Therefore they *ought not to be tolerated* by any government, Protestant, Mahometan or Pagan. You may say, 'Nay, but they will take the oaths of allegiance.' True, five hundred oaths; but the maxim, 'No faith is to be kept with heretics', sweeps them all away like a spider's web. So that still no governors that are not Roman Catholics can have any security of their allegiance. Those who acknowledge the spiritual power of the pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this. The power of granting pardon for all sins, past, present, and to come, is, and has been for centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power, can give no security for their allegiance, since they believe the pope can pardon rebellion, high treason, and all other sins whatever. The power of dispensing with any promise, oath, or vow, is another branch of the spiritual power of the Pope, and all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security of his allegiance to any other government. Oaths and promises are nothing; they are as light as air; a dispensation makes them all null and void. Nay, not only the pope, but even a priest, can pardon sins! This is an essential doctrine of the church of Rome. But they that acknowledge this cannot possibly give any security to any government. Oaths are no security at all; for the priest can pardon both perjury and high treason."

FOES OF PROTESTANTISM.

In an address of J. E. Gordon, Esq. to the Protestants of Great Britain upon the present state of Protestantism, the following just remarks occur:—"Should the religious opponents of Protestant principles, or Protestant institutions, possess sufficient influence in the commonwealth to command or bribe to services of the dominant political party of the day, and to cover their artillery by a

breast-work of state policy, the nature of the contest is instantly changed, and we are forbidden to strike at the traitor behind the mask. His cause has merged in that of his patrons, and he is from thenceforward covered by a sanction, which it would be no less than high treason against the majesty of political prerogative to violate. We may be able to prove, upon the most indubitable evidence, that the enemy has hired and chartered an armed flotilla against our commerce, but the honor and independence of the mercenary flag is pleaded, and we are forbidden at our peril to violate its neutrality, and this at the moment that a wholesale trade in piracy and plunder is driven under its protection. Our course in such a case is a clear one. The moment it is discovered that politicians have placed themselves in an attitude of hostility to Protestantism, that moment Protestantism is called upon by every obligation that can address a Christian and a patriot, to the defence of the altar and the throne, and to place itself in an attitude of hostility to politicians. It did so at the revolution; and where, we would ask, is the lover of his Bible, his church, or his God, who will venture to stand forth and say, that it did wrong? Our language to the man who would throw the shelter of his politics over the ambitious designs of apostate Rome, and cover her guilty enterprise against our Christianity by the protection of a neutral or friendly flag, is this—'We demand to exercise the right of search in this case—we demand to ascend your deck—to examine your crew—to inspect your papers—overhaul your cargo—and if it shall appear by the investigation, that you are chartered by Rome for purposes of hostile aggression—if it shall appear that your crew is a motley assemblage of unprincipled desperadoes of every nation, and kindred, and tongue, who are held together by no tie but the love of pay or the lust of plunder—if it shall appear that the officers ostensibly in commission are doubtful friends, while those actually in command are convicted traitors—if it shall appear from your armature, your equipment, your bolts, your manacles, that piracy and slave traffic are the objects of your enterprise, and that a bloody flag inscribed with death's head and cross bones, is concealed in your hold, while the colors of neutrality are suspended from your mast-head—we hold no parley with you. War from the instant of the discovery is our alternative, and 'God speed the right' the motto under which we enter the contest. The bunting rag which is employed to tell your lie to the day shall be no protection to your guilty enterprise. Its honor, its independence, its neutrality, we equally disregard."

COMPARISON OF THE JEWS AND JESUITS.

In one respect the Jesuits were, in their flourishing days, like the Jews—and, we trust, only in one respect. They amassed enormous wealth, while they professed vows of the most self-denying poverty; but then they absolved themselves from the strict observance of such vows, by that sort of equivocation which was truly Jesuitical. They said that they only made the vow of poverty in their individual capacity, not in their social one. The Jews, we believe, have made no vows of poverty, and their riches are therefore not obtained in violation of a compact to which they have made heaven a dishonored witness. We also owe to the Jews the preservation, from the day of the giving the law upon Mount Sinai, of the unmutilated volume of the Holy Scriptures, which is the foundation of the Christian dispensation and the touchstone of its truth. The Jesuits would have veiled those Scriptures in a tenfold darkness, to assist the great object which they indefatigably pursued—that of spreading a most arbitrary and despotic dominion over the human mind.

The Jesuits had learning; they had abilities, and a great and practised knowledge of human nature; but they made these acquisitions subservient to the purposes of a dark, sullen, and malignant ambition. No class of men were, in all the science of deception—for they reduced deception to something like a regular science—equal to the disciples of Ignatius Loyola. With them the art of lying politically and morally was taught as the most essential part of the system of Jesuitical education. Many of the pupils at St. Omer's became great proficients in that art. In political intrigue they were long distinguished for matchless skill and astonishing success. No moral principle—no qualms of unsophisticated conscience—no "compunctious visiting of nature," ever interfered with the progress of their subtle and serpentine ambition, winding its cautious, persevering course to the great object—the aggrandizement of their own society at the expense of the rights and liberties, the moral welfare, and social prosperity of mankind. They were, indeed, the most accomplished, as well as the most unscrupulous band of conspirators that were ever bound together by a league of holy iniquity against the freedom, the morality, and the happiness of the world.

Though the Jesuit Society was founded as a body intended to be auxiliary to the spiritual supremacy of Rome, and though they were greatly favored for a long time by the Pope, and by those Roman Catholic kings and princes at whose courts they always contrived to plant confessors of their society, yet such was the alarm that their united ambition, abilities, and well-known political profligacy inspired in the mind of the Sovereign Pontiff and his vassals, that not only those Roman Catholic kings and princes, but Rome itself, felt compelled to fulminate against them the thunders of political extermination. Their triumphs were fatal to them—their great success precipitated their ruin. The security and well-being of every state where they flourished became endangered by their prosperity. The insolence of power betrayed, by its intoxicating influence, even their consummate prudence into acts that revealed too much of the secret purposes of their am-

bition; their great wealth excited envy—the dark workings of their mysterious combination produced an undefined terror, which at length, created that great reaction that shattered to pieces with the suddenness almost of the lightning's shock, the fabric of their artfully constructed ascendancy. "How dare you," said one of the order, who was confessor at the court of Spain, addressing the grandees of that nation, "how dare you attempt to dictate to me, who have every day your God in my hand, and your sovereign at my feet." Thus the power which the most refined, cautious, cold, and patient practice of the arts of spiritual and political deception had created, the insolence of triumph undermined and destroyed. These are the instructors of mankind whom the Corypheus of Romish "liberality" in Ireland now takes under his protection. There is only one step more requisite to carry this "liberality" to its crowning perfection, and that is, to hold up to the admiration of mankind the Dominicans, who were the inventors and the distributors of the flaming honors of the Holy Inquisition.

MARIA MONK'S AWFUL DISCLOSURES CONFIRMED.

A New York paper, the editor of which is the Rev. Samuel B. Smyth, a reformed Roman Catholic priest, whose former profession has surely given him opportunity to judge of the probability of Maria Monk's story, publishes the following:—

Attestations of two persons in "Decisive Confirmation of the Awful Disclosures of Maria Monk."

"City and County of New York, SS.

"William Miller, being duly sworn, doth say—I knew Maria Monk when she was quite a child, and was acquainted with all her father's family. My father, like Mr. Adam Miller, kept the government school at St. John's, Lower Canada, for some years. Captain Wm. Monk, Maria's father, lived in the garrison, a short distance from the village, and she attended the school with me for some months, probably as much as a year. Her four brothers also attended with us. Our families were on terms of intimacy, as my father had a high regard for Captain Monk; but the temper of his wife was such, even at that time, as to cause much trouble. Captain Monk died very suddenly, as was reported, in consequence of being poisoned, Mrs. Monk was then keeper of the government house in Montreal, and received a pension, which privilege she has since enjoyed. In the summer of 1832, I left Canada, and came to this city. In about a year afterwards I visited Montreal, and on the day when the governor reviewed the troops, I believe about the end of August, I called at the government house, where I saw Mrs. Monk and several of the family. I enquired where Maria was, and she told me she was in the nunnery. This fact I well remember, because the information gave me great pain, as I had unfavorable opinions of the nunneries. On reading the 'Awful Disclosures,' I at once knew she was the eloped nun, but was unable to find her until a few days since, when we recognised each other immediately. I give with pleasure my testimony in her favour, as she is amongst strangers, and exertions have been made against her. I declare my personal knowledge of many facts stated in her books, and my full belief in the truth of her story, which, shocking as it is, cannot appear incredible to those persons acquainted with Canada.

"WILLIAM MILLER.

"Sworn before me, this 3rd day of March, 1836,

"BENJAMIN D. K. CRAIG,
Commissioner of Deeds, &c."

The following is the testimony of a respectable lady now in this city, and of one, too, who is still a papist:—

"I was born in Montreal, and resided there until within a few months, and where my friends still remain. I was educated among the Catholics, and have never separated myself from them.

"I knew Maria Monk when quite a child. We went to school together for about a year; as near as I can remember, to Mr. Workman, Sacrament-street, in Montreal. She is about one month younger than myself. We left that school at the same time, and entered the Congregational Nunnery, nearly together. I could mention many things which I witnessed there, calculated to confirm some of her accounts.

"I know of the elopement of a priest named Leclerc, who was a confessor, with a nun sent from the Congregational Nunnery, to teach in a village. They were brought back, after which she gave birth to an infant, and was again employed as a teacher.

"Children were often punished in the Congregational Nunnery, by being made to stand with arms extended to imitate Christ's posture on the cross: and when we found vermin in our soup, as was often the case, we were exhorted to overcome our repugnance to it, because Christ died for us. I have seen such belts as are mentioned in the 'Awful Disclosure,' as well as gags; but never saw them applied.

"Maria Monk left the Congregational Nunnery before I did, and became a novice in the Hotel Dieu. I remember her entrance into the latter very well, for we had a *jour de conge* (holiday) on that occasion.

"Towards the close of the winter of 1833-4, I visited the hospital of the Hotel Dieu very frequently, to see Miss Bourke, a friend of mine, though I was not permitted to speak with her While there one day, at the hour of 'conge,' 'collation,' which, as I before stated, was at three p. m., a procession of nuns and novices entered, and among the former I saw Maria Monk, with a black veil, &c. She perceived and recognized me; but put her finger upon her lips in token of silence; and knowing how rigidly the rules were inforced, I did not speak.

"A short time afterwards, I saw her again in the same place, and under similar circumstances.

"I can fix the year when this occurred, because I recollect that the nuns in the hospital started at a red dress I wore on that season; and I am certain about the time of year, because I left my galo-shoes at the door before I went in.

"The improper conduct of a priest was the cause of my leaving the Congregational Nunnery; for my brother saw him kissing a female one day while he was on a visit to me, and exclaimed—'*O mon Dieu!* what a place you are in—if my father does not take you out of it, I will, if I have to tear you away.'

"After the last sight I had of Maria Monk in the hospital, I never saw nor heard of her, until I had been for some time an inhabitant of New York. I then saw an extract from 'Awful Disclosures', published in a newspaper, when I was perfectly satisfied that she was the authoress, and again at liberty. I was unable for several weeks to find her residence, but at length visited the house when she was absent. Seeing an infant among a number of persons who were strangers to me, as those present will testify, I declared that it must be the child mentioned in her book, from the striking resemblance it bears to Father Phelan, whom I well know. This declaration has been also made by others.

When Maria Monk entered, she passed across the room without turning towards me; but I recognized her by her gait and when she saw me she knew me at once. I have since spent many hours with her, and am entirely convinced of the truth of her story, especially as I knew many things before which tend to confirm the statements which she makes."

IMPOSSIBILITY OF THE UNION OF PROTESTANTS AND PAPISTS.

THE possibility of uniting the Protestant religion with the mummeries of Popery, has for some time been a fond conceit of certain liberal individuals, to whom persons of all religions and of no religion are regarded with equal complacency. Sorry we are to know, that this idle speculation is one not confined to the late Dr. Doyle and the Jesuits; but, that some who have held an unduly high place even in the councils of the Conservative party itself, have had the temerity to venture a suggestion of the antichristian absurdity. The Rev. Mr. Nolan has treated the subject in a proper manner in his second pamphlet, from which we take the annexed remarks:—

That an union, says he, should be formed between the Protestant and Roman Catholic churches, may appear to some a charitable thought, to others a most desirable object; but to me its attainment seems to be utterly impracticable, without a total sacrifice of primary religious principles on the one hand, or a complete abandonment of superstitious folly on the other. Should Christian Protestantism make the advance, the truth of the Gospel must be surrendered. Should Romanism propose the measure, the conditions of coalition should be, "That the tawdry display of Pagan ceremonials be abolished, that the reign of common sense be perfectly established over the ruins of superstitious folly, and that the crafty and delusive doctrines of human invention should yield perfect obeisance before the majesty of the gospel, and even submit to the sentence of total annihilation." To imagine that the Roman Catholic and Protestant churches, could be united without some such extraordinary sacrifices on either side, would be as chimerical as to suppose that the most jarring principles would coalesce, or that elements of the most heterogenous nature could be united, without some important change being wrought in the state of their formation. As long as Romanism bows down before the fictitious god of its own making, while Christianity acknowledges but one uncreated Being, eternal in the heavens, so long Roman doctrines and gospel truths can never be united. As long as Romanism recurs to the sacrifices of human invention, as the supposed propitiations for sin, while Christianity points to the sufficiency of the all-atoning sacrifice of Jesus upon the cross, so long a marked religious difference must continue between Roman errors and Protestant evangelical principles. As long as Romanism practically rejects the sufficiency of the gospel, by looking for any of the essentials of religion among the unwritten traditions of men, while Christianity directs us to the Bible as containing all things requisite for our piety and salvation; so long the Protestant and Roman religions can never be united. As long as the Scriptures assures us that in their perusal the spirit of God will be our unerring guide, but that papal authority feigns to construct from fallible materials the strange phenomenon of infallibility, so long Protestantism and Romanism can never coalesce. As long as you acknowledge blind obeisance to your councils, proclaiming "that image-worship is both profitable and necessary for the people," while your own Bible distinctly condemns the practice, by declaring, "You shall not make to yourselves idols, nor graven things, neither shall you erect pillars, nor set up a remarkable stone in your land to adore it," so long Romanism and Christianity can never agree upon the subject of religion. As long as you obey the dictates of an interested priesthood, imposing upon your minds the imaginative creation of a Purgatory, while your own Scriptures are most explicit in the condemnation of such a place, by asserting that "the blood of Jesus Christ his Son cleanseth from *all* sin; 1 *John* i. 7. that, "there is, therefore, now *no condemnation* to them who are in Christ Jesus;—Rom. viii. 1. "that after death comes judgment;" (*Heb.* ix. 27;) that "there is neither wisdom, nor knowledge in the grave;" (*Eccles.* ix. 10;") that "where the tree falleth, there shall it be;" (*Eccles.* xi 3;) and that there are but two ways for those who depart out of this

world, "heaven for the faithful, (*John* v. 24,) and "hell for the wicked," (*John* iii. 36;) as long as your Bibles thus preach against the doctrine of purgatory, but that your priests, for money-making purposes, force upon you its adoption; so long the Protestant and Roman churches cannot be united. In fine, as long as your Scriptures clearly demonstrate the doctrine of "Justification through Faith;" but the pecuniary motives of man prevail in assuring you, that the sacrifice of the mass—the investure of scapulars and orders, and the purchase of indulgences will justify you; so long the supposed union between the two churches shall never be accomplished.

BLOODY, BRUTAL, AND BLASPHEMING POPERY.

DENS'S READINGS MADE EASY.

A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.—JOEL, ii. 3.

Is thy servant a dog, that he should do this? is no new exclaim of indignant surprise, at the predictions of cruelty and intolerance, where pride and ambition have already obtained uncontrolled dominion over the mind. Let men once sacrifice the understanding to folly, and it will not be difficult to abandon the natural affections to what is vicious. Give up the mind to credulity, and there is nothing to which the feelings may not be enslaved. In short, true sensibility is the fruit of a correct judgment; a diseased heart and a perverted intellects are natural companions. The chronicles of religious persecution are a running commentary on this truth; and the sanguinary doctrines lately revived by Popery, in the re-publication, "by order," of DENS'S THEOLOGY, as "the best book to advance the cause of religion in Ireland," are but the natural current of events, developing a system whose usurped dominion over the human mind has been recognised by those who ought to protect the moral freedom of mankind, and which will ere long most certainly punish them for their imbecility. Daniel Murray with a ✠ and the reverend gladiator of Innismagrath, may affect a pious indignation at the charge of conspiring against the liberties and lives of men, whilst inculcating the "exploded doctrines" of Peter Dens; but until the EJUS CUM APPROBATIONE of the former, upon the dedication of Dens's work, and the avowal of the other, that he is "prepared to defend every proposition in the decrees of the council of Trent, and the creed of Pius the Fourth," are unretracted,—in short, until the essential doctrines of Popery, the infallibility and unchangeableness of the church, are renounced, the utmost Christian charity can say for them is, "ye know not what manner of spirit ye are of." All the water in the Liffey cannot wash the guilt of a confederacy against the lives of Protestants, from one of the three thousand Romish priests in Ireland, who, with the reverends Father Maguire and Grandfather Murray, have sworn by God and his holy evangelists, to "receive all things *delivered*, *defined*, and *declared* by the said canons and general councils; and to condemn, reject, and *curse* all things contrary thereto, and all heresies whatsoever, condemned, rejected and cursed by the church." *Creed of Pius IV. section* 13.

We shall take leave to lay before our readers a few parallel evidences that the above allegations against Popery and its craftsmen are not malicious charges, or the specious and ungenerous abuse of some accidental and absolete sentiment. On the subjects of heresy and its treatment, Dens writes:—

Heresy is the unbelief of those who profess indeed, but who reject his doctrine in *any part* as profounded by the church, such are *Lutherans, Calvinists*, &c. DENS, Vol. ii. No. 50, iv.

Whoever with pertinacity disbelieves *one article* of faith, has neither the act of faith nor a habit of faith about the other articles. DENS, ii. No. 47, ii.

What kind of infidelity is the greater sin?

Heretics are wont to have a greater knowledge of the truths of the faith than Jews, and Jews than Pagans; wherefore *heresy is commonly the greater crime.* DENS, II. 50, vii.

That these opinions of Peter Dens are the established doctrines of Popery, will appear from the following extracts from the annotations to the Douay and Rhemes translation of the Holy Scriptures, published, like the last edition of Dens, with the sanction of an Irish prelate, so recently as the year 1816; and recommended to the Roman Catholics as "*infallible!*"

Protestants are Heretics and Schismatics—the bane and disease of this time.—*Note on John* xvi. 28.

All the definitions and marks of a Heretic fall upon them."—*Titus* iii. 10.

The Protestants resemble JUDAS in apostacy."—*John* vi. 68.

To all such the Apostle giveth the curse, and telleth them that the storm of Darkness and Eternal Damnation is provided for them. *Jude* 11.

The church of GOD, calling the Protestants' doctrine Heresy, IN THE WORST SORT that ever was, doth right, and most justly.—*Acts* xxviii. 22.

The new pretended church service of England is in Schism and Heresy, and therefore not only unprofitable, but DAMNABLE.—*Acts* x. 9.

As the Jewish temple was made a den of thieves, the church, or house appointed for the holy sacrifice and sacrament of the body of Christ, is now much more made a den of thieves, being made a den for the minsters of Calvin's breed."—*Mark* xi. 17.

THE PRAYER OF A SCHISMATIC CANNOT BE HEARD IN HEAVEN.—*John* xv. 7

Such being the Papists' definition of heresy in general, and of Protestant doctrtne in particular, it is again written, on the TOLERATING of the rites of these unbelievers—

The rites of pagans and hereties are *not to be tolerated*, because they are so bad that no truth or utility can be thence derived to the good of the church. DENS, II. No. 53, ii.

Again, we have the annotators supporting the dogmatists —

The speeches, preaching and writing of Heretics (Protestants) are pestiferous, contagious and creeping like a canker: therefore, Christian men must *never hear their ermons, nor read their books.*—2 *Tim.* ii. 17.

As the Devil, acknowledging the SON of GOD, was bid to hold his peace; therefore neither Heretics' sermons *must be heard, no, not though they preach the*

truth. So is it of their prayers and services, which being never so good in itself, is not acceptable to GOD out of their mouths; yea, it is no better than the HOWLING OF WOLVES.—*Mark* iii. 12.

A Christian man is especially bound to *burn and deface* all heretical books; and therefore Protestant Bibles, Prayer Books, &c.—*Acts* xix. 19.

THE TRANSLATORS OF THE ENGLISH PROTESTANT BIBLE OUGHT TO BE ABHORRED TO THE DEPTH OF HELL.—*Heb.* v. 7.

Roman Catholics must avoid them (Protestants,) because their familiarity is contagious and noisome to good men; but in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, and all other communication with them in spiritual things, it is a GREAT DAMNABLE SIN to dealwith them.—*John* ii. 10.

Upon the propriety of compelling heretics to profess the faith, or of PUNISHING them for contumaciousness, Mr. Dens instructs:—

Unbelievers who have been baptized, as heretics and apostates generally, *can be compelled by corporal punishments* to return to the Catholic faith and the unity of the church. DENS, II. 51. iii. 20.

The church has jurisdiction over them, and *the power of compelling them* to obedience,—from being unwilling they *should be made willing.* DENS, II. 51, iii.

Meantime it is not always expedient that the church should use this right. DENS, II. 51. *alt.*

Here, again, the Douay Doctors, with Archbishop Troy and his colleagues, are in full accordance with the approved Theogogue of Doctor Daniel Murray:—

The GOOD must tolerate the EVIL when it is so strong that it cannot be redressed without danger or disturbance of the whole Church: otherwise, where evil men, be they HERETICAL OR OTHER MALEFACTORS, may be punished and suppressed, without *disturbance and hazard of the good*, this may and ought, by public authority, either spiritual or temporal, to be chastised, or EXECUTED.—*Matt.* xiii. 29.

Arch-heretics are the thieves and murderers that break upon the sheep; so came in Arius, CALVIN, and LUTHER. *John* x. 1.

All Heretics, though in the beginning they may appear to have some show of truth, yet in due time their deceits and falsehoods shall be known by all wise men: though for troubling the state of such commonwealths, where UNLUCKILY they have been received, they cannot BE SO SUDDENLY EXTIRPATED.—2 *Tim.* iii. 9.

In what particular manner and by WHAT SPECIAL PENALTIES heretics may be compelled to return to the bosom of the church, or be punished for their pertinacity, Mr. Dens states:—

They may be deprived of Christian burial,—their temporal goods are for this very cause (ipso jure) *confiscated*,—they are also other corporal punishments, as, *exile imprisonment*, &c. DENS, II. 55. i. 7, 8.

Are heretics JUSTLY PUNISHED WITH DEATH?

YES; because forgers of money, or other disturbers of the state, are justly punished with death; therefore also HERETICS, who are forgers of the faith, and, as experience testifies, grievously trouble the state. This is confirmed from the fact, that God under the old Law commanded false prophets to be slain; and in Deut. xvii. 12, it is decreed, "he who will act proudly, and will not obey the command of the priest, let him be *put to death*." The same is proved from THE CONDEMNATINON OF THE 14TH ARTICLE OF JOHN HUSS, in the council of Constance.

Once more we find the annotations and the conference book in perfect harmony:—

God was pleased to give to the church guides of the Old Testament authority, without appeal, to PUNISH WITH DEATH such as proudly refused to obey their decision; and surely he has not done less for the church guides of the New Testament. *Deut* xvii. 12.

God warneth Bishops to be zealous and stout against Heretics of what sort soever, remembering the example of holy ELIAS, who, IN ZEAL KILLED 450 FALSE PROPHETS. *Rev.* ii. 6. 20.

The Protestants foolishly expound this of Rome, for that *there they* PUT HERETICS TO DEATH, and *allow of their punishment in other countries*; but their blood, is not called the blood of saints, no more than the blood of THIEVES, MANKILLERS, and other MALEFACTORS, for the shedding of which, by order of justice, no commonwealth shall answer. *Rev.* xvii. 6.

If *St. Paul* appealed to *Cæsar*, not yet christened, how much more may we call for the aid of christian princes, for the punishment of heretics? *Acts* xxv 12.

Having thus far shown the grounds on which the sleek and sly archbishop,—"a DANIEL cometo judgment,"—affects to repudiate the detected truculence of the popish schoolmen, as exploded and obsolete, we will now give some illustrations of the disowned of Dens, as they are supplied by the Councils, whose *traditions, definitions*, and *decrees*, according to the creed of Pope Pius IV. Goliath of Gath and the *three thousand* polemics of Maynooth are "prepared to defend." We shall at present pass over the constitutions, decrees, and edicts of the *thirty-four* popes, and nearly thrice as many dukes, princes, kings, and emperors, who have echoed the language of "the infallible," in its laws ecclesiastical and civil against heretics, their favorers, and abettors.

In 1179 the Third GENERAL Council of Lateran decreed, that the goods of heretics shall be confiscated; temporal lords, being required by the inquisitors, archbishops, bishops, &c. shall within their jurisdictions, without delay, imprison heretics, and cause them to be kept in close custody, by putting them into fetters, and iron chains, till the church hath passed sentence on them. All kings, emperors, dukes, princes, earls, barons, &c. and by the apostolical authority to command them, to expel all heretics forementioned out of their kingdoms, provinces, cities, towns, castles, villages, territories, and other places.

In 1215 the fourth GENERAL Council of Lateran, at which upwards of 1200 Bishops, abbots, and priors were present, reiterated and enlarged upon the decrees of 1179.

In 1227, by a Council at Narbonne, the same was confirmed.

In 1229, the Council of Tolouse decreed, that all males at fourteen, and females at twelve years of age, shall abjure all heresy extolling itself against the holy Catholic Roman church, and orthodox faith; and *shall swear also*, that they will hold the Catholic faith which the Roman church teacheth and holds. Bishops, Vicars, and Inquisitors must vigilantly look after, and all consuls, governors of castles, authorities and barons, *must be compelled* by ecclesiastical censure to abjure heretics, with the favorers and abettors of them; and soldiers must assist where necessary to spoil them.

By the decrees of this Council, the punishment prescribed for heretics are, *excommunication, confiscation, imprisonment, exile*, and DEATH!

All this was confirmed,

In 1233, by a Council at Beziers,

In 1234, by a Council at Arles,

In 1235, by a Council at Narbonne,

In 1243, by a Council at Valence,

In 1246, by a Council at Beziers,

In 1254, by a Council at Albiense, where it was added, if persons after death, shall be ascertained to have been heretics, their bodies must be digged up and *their bones burnt.*

In 1279, by a Council at Avignon,
In 1286, by a Council at Bourges,
In 1414, the GENERAL Council of Constance confirmed and renewed the decrees of Lateran in 1179 and 1215, as above referred to. It was at this Council that Huss and Jerome were condemned, and given up *to be burnt alive.*
In 1423, by a Council at Sienne, the decrees of all the above-named councils were again confirmed.
In 1431, by a Council at Basil, it is further said, in confirmation of the decree at Bourges in 1286. War may justly be waged against condemned heretics, and that princes and Christian people may be animated to fight against them.

Such are the *traditions*, *definitions*, and *decrees* of councils, which every popish priest in Ireland has sworn to "receive, hold and profess," and all things contrary to which "condemn, reject, and execrate; and yet some of these unprincipled men, like the Leitrim Atlas, have the unblushing impudence to state in the face of the world, that the brutal and bloody doctrines asserted by Dens, upon "the penalties of the crime of heresy," are not the doctrines what is called the Romish *church*—the SYNAGOGUE of THE DEVIL!

At a future day we shall follow on this subject, by giving some extracts from the decretals of Popes, the Canon Law, Royal edicts, &c. By this plan we shall reduce the average periods of *twenty three* years, at which these sanguinary laws against heretics have been repeated; and bring down to our very age, in uninterrupted continuance, the rapacity of the dragon that is yet unglutted with the blood of the martyrs of Jesus!!

THE CHILD'S CHOICE.—A little boy said to his father, "what is the meaning of the words *cherubim* and *seraphim*, which we meet with in the Holy Scriptures?" "Cherubim," replied his father, "is a Hebrew word, signifying *knowledge*: Seraphim is another word of the language, and signifies *flame*. Whence it is supposed that the cherubim are angels who excel in knowledge; and that the seraphim are angels who excel in loving God." "I hope, then," said the little boy, "when I die, I shall be a seraph; for I would rather love God than know all things."

NOTICES.

H. E.'s lines on the final meeting of the Grand Orange Lodge are acceptable.

The account of the chalice, patina, pix, and parcel of wafer-gods released from a pawn-broker's, and out of which the redeemer has been bamboozled by the trio of priests, has been mislaid. Will our kind correspondent send us a copy?

THEOPHILUS and OBSERVER have been received, as well as our friend JOHN RUSSELL.

The mysterious circumstances of seduction and suicide in the neighbourhood of Summerhill, communicated by A BROTHER, should be authenticated. If this is done, we will not spare the consecrated villain, of whose conduct we have been apprized by another anonymous correspondent. We advise, that a note should be sent to the coroner.

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SATURDAY, MAY 28th, 1836.

THE
PROTESTANT CONFEDERATE,
AND MIRROR OF TRUTH.

No. XII. "NO POPERY." VOL. I.

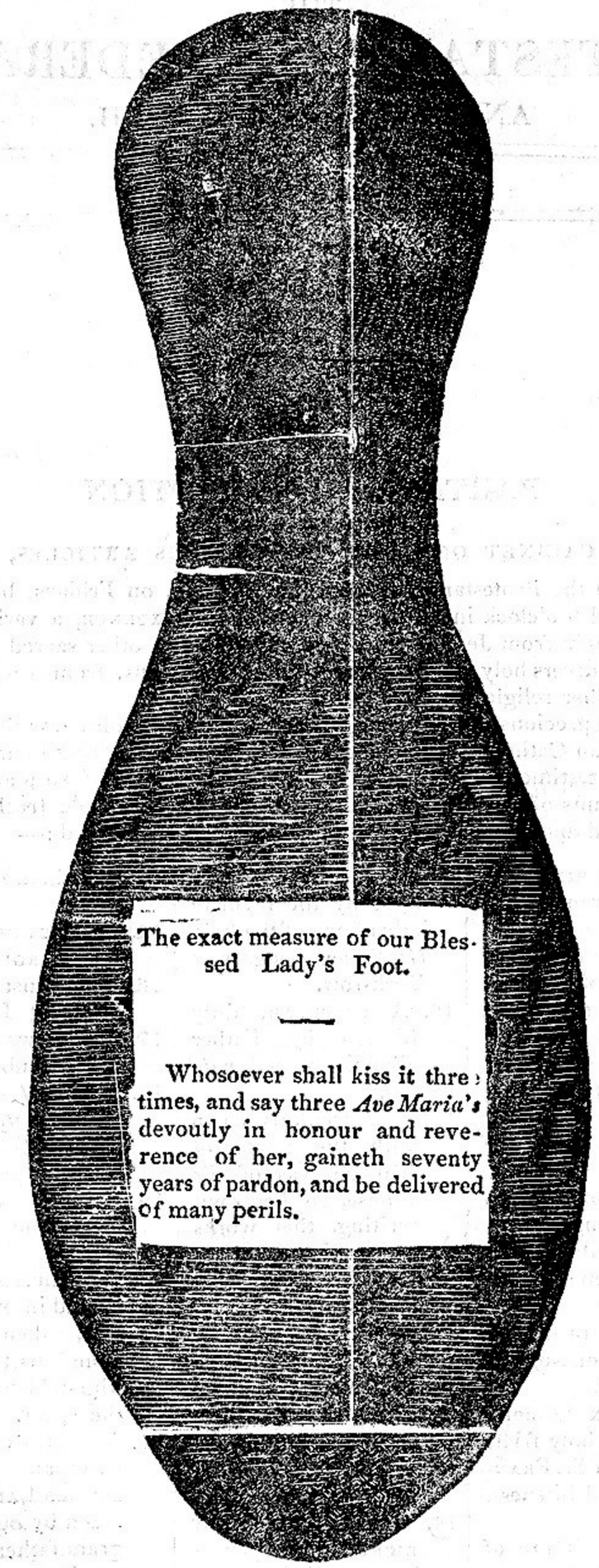
PARTICULAR ATTENTION
IS INVITED TO
A CABINET OF RARE AND CURIOUS ARTICLES,

To be seen at the Protestant Confederation meeting, on Fridays, between the hours of 6 and 9 o'clock in the evening, price ONLY SIXPENCE, a variety of holy reliques, brought from Jerusalem, Rome, Arabia, and other sacred places, obtained from divers holy priests, monks, friars, and nuns, from *ragged brother Joseph*, and other religious.

Among the precious articles now offered to public exhibition, with a view to confirm Roman Catholics in the cherished principle of resting their soul's salvation on the testimony of man, and rejecting the word of God; and to convince Protestants of their heretical folly in believing the simple truth as taught by the inspired apostles and prophets of the Lord, will be found:—

1. A SACRED RING, that prevents cramps, &c. and which was miraculously taken out of the mine, perfectly formed.
2. A CRUCIFIX, worn once by a whiteboy hanged for murder.
3. A GENUINE GOSPEL, taken from a prostitute committed for theft.
4. A string of BLESSED BEADS, belonging to a nun, who fell into misfortune when she parted it.
5. A STRING OF BEADS, from the monastery of S. Bernard.
6. A CRUCIFIX formerly owned by a holy friar.
7. A MEDAL of St. FRANCIS, a good likeness, warranted.
8. A faithful picture of the B. V. M.
9. A SACRED HEART, made by the favorite lady of one of the holy *Gentlemen* beggars of York-row.
10. A SCAPULAR, duly blessed by Father Flannigan, and *paid* for.
11. A miraculous CARD with the name of Miss STUART, of Fir House, in her own writing, that works every kind of miracles for those who can believe!
12. A BLESSED CORD of St. Francis, with the best wrought knots in memory of the five wounds of our Savior.
13. A bottle of FATHER ABRAHAM'S PRAYERS
14. One of the HOLY DICE that won a priests horse, raffled for in a mass-house in Galway.
15. A LOCK OF THE BLESSED VIRGIN'S HAIR.
16. Some dust from the house at Loretto.
17. HOLY WAFERS, not yet transubsantiated.
18. The *real body, soul and divinity of Jesus Christ, whole and entire*, in a pill box.
19. A drop of blood from the body of Christ.
20. The measure of the wound in our Lord's side, taken by St. Longinus, the soldier who stabbed him with the spear.
21. The EXACT SHAPE & MEASURE OF OUR BLESSED LADY'S FOOT, taken by our Lord's grandfather, *of which a representation is given in the next page*

[ONE PENNY.]


The exact measure of our Blessed Lady's Foot.
Whosoever shall kiss it three times, and say three *Ave Maria's* devoutly in honour and reverence of her, gaineth seventy years of pardon, and be delivered of many perils.

PROTESTANTISM THE POLE STAR OF ENGLAND.

The Preface to Mr. Croly's New Interpretation of the Apocalypse of St. John has produced but one feeling, as far as we have had opportunity of knowing, in the really religious and enlightened Protestants of the empire; and this feeling is one of admiration at the truly philosophical sentiments and classical style of this excellent essay. We are persuaded that the readers of the Confederate will be delighted at the faithful eulogy upon our heaven-originated constitution, which is contained in the following quotation:—

There is the strongest reason for believing, that as Judea was chosen for the especial guardianship of the original revelation; so has England been chosen for the especial guardianship of Christianity.

The original revelation declared the one true God; paganism was its corruption, by substituting many false gods for the true. The second revelation, Christianity, declared the one true mediator; Popery was its corruption, by substituting many false mediators for the true. Both Paganism and Popery adopted the same visible sign of corruption, the worship of images.

The Jewish history opens to us a view of the acting of Providence with a people appointed to the preservation of the faith of God. Every tendency to receive the surrounding idolatries into a participation of the honors of the true worship, every idolatrous touch was visited with punishment, and that punishment not left to the remote working of the corruption, but immediate, and by its directness, evidently designed to make the nation feel the high importance of the trust, and the final ruin that must follow in its betrayal.

A glance at the British history since the Reformation must show how closely this providential system has been exemplified in England. Every reign which attempted to bring back Popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal misfortune. It is a striking circumstance, that almost every reign of this Popish tendency has been followed by one purely Protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their principles than in their public fortunes. Let the rank of England be what it might under the Protestant sovereign, it *always* sank under the Popish: let its loss of honor, or of power, be what it might under the Popish Sovereign, it *always* recovered under the Protestant, and more than recovered; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire.

Protestantism was first thoroughly established in England in the reign of Elizabeth.

Mary had left a dilapidated kingdom; the nation worn out with disaster and debt: the national arms disgraced; nothing in vigor but Popery. Elizabeth, at twenty-five, found her firststeps surrounded with the most extraordinary embarrassments; at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland, a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the continent, the force of Spain roused against her by the double stimulant of ambition and bigotry, at a time when Spain commanded almost the whole strength of Europe.

But the cause of Elizabeth was PROTESTANTISM: and in that sign she conquered. She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants; every eye of religious suffering throughout Europe was fixed on this magnanimous woman. At home, she elevated the habits and the hearts of her people. She even drained off the bitter waters of religious feud, and sowed in the vigorous soil, which they had so long made unwholesome, the seeds of every principle and institution that have since grown up into the strength of the empire. But her great work was the establishment of Protestantism. Like the Jewish king, she found the ark of God without a shelter; and she built for it the noblest temple in the world; she consecrated her country into its temple. She died in the fulness of years and honor; the great queen of Protestantism throughout the nations; in the memory of England her name and her reign alike immortal.

Charles I. ascended a prosperous throne; England in peace, faction feeble or extinct; the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He formed a popish alliance, with the full knowledge that it established a popish dynasty. He lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitution.

Ill fortune suddenly gathered upon him. Distracted councils, popular feuds met by alternate weakness and violence, the loss of the national respect finally deepening into civil bloodshed, were the punishments of his betrayal of Protestantism. The sorrows and late repentance of his prison hours painfully redeemed his memory.

Cromwell's was the sceptre of a broken kingdom. He found the reputation and influence of England crushed; utter humiliation abroad; at home the exhaustion of civil war; and furious partizanship still tearing the public strength in sunder.

Cromwell was a murderer; but in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolators. Whatever was in the heart of the protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause in France, in Italy, throughout the world. He was the first who raised a pubic fund for the support of the Vaudois. He sternly repelled the advances which Popery made to seduce him into the path of the late king.

England was instantly lifted on her feet, as by the power of miracle. All her battles were victories; France and Spain bowed before her. All her adventures were conquests; she laid the foundation of her colonial empire, and of that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She was the most conspicuous power of Europe; growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability, that, "Before he died, he would make the name of an Englishman as much feared and honored as ever was that of an ancient Roman."

Charles the IId. came to an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigor of the Protectorate. At home all faction had been forgotten in the general joy of the restoration.

But Charles was a concealed Roman Catholic. He attempted to introduce his religion; the star of England was instantly darkened; the country and the king alike became the scorn of foreign courts; the national honor was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagration.

James the IId. still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty for ever; that proud line of kings was sentenced to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

William was called by PROTESTANTISM. He found the throne, as it was always found at the close of a Popish reign, surrounded by a host of difficulties; at home the kingdom in a ferment; Popery and its ally Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe, and threatening invasion. In the scale of nations, England nothing!

But the *principle* of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced English faction; he crushed the Irish war; he then attacked the colossal strength of France on its own shore. This was the di-

rect collision, not so much of the two kingdoms as of the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed, the fame of Louis was undone. England rose to the highest military name. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years!

The Brunswick line were called to the throne on the sole title of Protestantism. They were honorable men, and they kept their oaths to the religion of England. The country rose under each of those Protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honor and power, until the throne of England stands on a height from which it may look down upon the world.

Yet in our immediate memory there was one remarkable interruption of that progress; which, if the most total contrast to the periods preceding and following can amount to proof, proves that every introduction of Popery into the legislature will be visited as a public crime.

During the war with the French republic, England had gone on from triumph to triumph. The crimes of the popish continent, had delivered it over to be scourged by France; but the war of England was naval; and in 1805, she consummated that war by the greatest victory ever gained on the seas. At one blow she extinguished the navies of France and Spain. The death of her great statesman at length opened the door to a new administration. They were men of acknowledged ability, some, of the highest; and all accustomed to public affairs. But they came in under a pledge to the introduction of Popery soon or late into the legislature. They were emphatically "The Roman Catholic Administration."

There never was in the memory of man so sudden a change from triumph to disaster. Defeat came upon them in every shape in which it could assail a government; in war, finance, negociation. *All* their expeditions returned with disgrace. The British arms were tarnished in the *four quarters* of the globe.

That is the best and most valuable kind of knowledge that is most subservient to the best ends, *i. e.* which tends to make a man wiser and better, or more agreeable and useful, both to himself and others. For knowlege is but a means that relates to some end. And as all means are to be judged by the excellence of their ends, and their expediency to produce them, so that must be the best knowledge that hath the directest tendency to promote the best ends, viz. a man's own true happiness and that of others; in wich the glory of GOD, the ultimate end, is ever necessarily comprised.—*Mason.*

THE IRISH BOY AND THE PRIEST.

A pretty Irish boy of mongrel breed,
The fruit of Protestant and Popish seed,
To mother's church an inclination had,
But father unto mass would force the lad.
Yet still the boy to church on Sunday stole,
And evidenced a wish to save his soul,
The rector eyed the youth, his zeal approved,
And gave a Bible, which he dearly loved.
This made the enraged father storm and curse,
Lock up the book, and use his son the worse.
With holy water bless'd by men of God,
He bathed him oft,—but oft'ner used the rod,
Yet still the boy to church on Sunday stole,
And evidenced a wish to save his soul.
At length one Sunday morn it came to pass,
The father dragg'd the struggling boy to mass;
The zealous papists help'd to force him in,
And begg'd the priest to pardon all his sin,
"No, by the mass!" he cried, "I cannot bless,
Nor pardon, till the culprit first confess."
"Well," said the boy, "supposing I were willing,
What is your charge?" "I'll charge you but a shilling."
"Must all men pay, and all men make confession?"
"Yes, every man of Catholic profession."
"And who do you confess to?" "Why, the dean;"
"And does he charge you?" "Yes, a white thirteen."*
"And do your deans confess?" "Yes, boy, they do;
"Confess to bishops, and pay smartly too."
"Do bishops, sir, confess—pay, and to whom?"
"Why they confess, and pay the pope of Rome."
"Well," quoth the boy, "all this is mighty odd,
"But does the Pope confess?"—"Oh yes, to God;"
"And does God charge the pope?" "No," quoth the priest,
"He charges nothing." "Oh, then, God is best!
"God's able to forgive, and always willing,
"To him I shall confess, and *save my shilling*."

TRUE PIETY AND TRUE PATRIOTISM.

As that which is born of the flesh is flesh; so that which is born of the Spirit is spirit. Reason does not more imperatively demand that we should admit with all the properties of a thing the reality of their subject, than that every subsistence must have its peculiar properties. If the principle of true religion be the indwelling and pervading spirit of the Lord, it is evident that what are properly the moral attributes of God must be moral attributes of that being who is so begotten of him; and the virtues of religion become a necessity of the renewed nature. Thus, if any man be in Christ Jesus he is a new creature; old things are passed away, behold all things are become new:—not as the product of elaborate reasoning; not as the habit of a mechanical discipline; but as the positive and the permanent instinct of a soul translated from the power of Satan into the kingdom of God's beloved Son.

* An Irish shilling.

All pretensions to outward religion, as men may call it, are absolutely nothing in the sight of God. However valuable as an evidence of the inward power of grace, or however beneficial to the world, works of righteousness which we have done or can do form no part of essential godliness, and have no share in the justification of men before the Lord. Foreign in its nature and spiritual in its origin, the religion of the Bible is met by the depraved constitution of man with repugnance. Having his understanding darkened, and being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart, the first faculty of moral nature is thus wanting; he cannot perceive the things that are of God, and of course cannot approve them; he is led captive by Satan at his will; and this spirit, that rules in the children of disobedience, holds him in a willing though miserable bondage, from which no mere suggestion of the Spirit of truth can lead him to extricate himself. He turns from the words of the charmer, charming never so wisely; and whatever sensible virtues he may exercise, these are wanting of the principle that alone makes acceptable and pleasing to Him that searches the heart and tries the reins. When the law of the Spirit of life in Christ Jesus enters the soul, it operates that radical and universal change which makes religion reasonable and grateful. Opening by its power, and enlightening with its glory, the closed and darkened heart, it now reveals things that are truly excellent; it captivates reason, and is admitted to enthrone itself upon the mind; it brings the intellects into willing subjection; it subdues with consent all the moral faculties; it pleases whilst it pervades; and thus realises the description of religion given by the psalmist:—Thy people shall be willing in the day of thy power, in the beauty of holiness. You will thus see how the grand Protestant doctrine of justification without the deeds of the law is as rational as it is scriptural; that having nothing but what we have received, when we have done all we are without claim before God; and that the Popish notion of human merit upon any ground is a delusion of the human soul. Do we, however, by this doctrine, make human virtue unnecessary, or deprive religion of its sensible beauty and temporal benefit? O no; for when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth sin unto death. But now, that being dead wherein we were held, we serve in newness of spirit, not in the oldness of the letter. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and any praise, we follow these things.

* * * * * * * *

Liberty, my dear brethren, in its individual and in its social enjoyment, is a plural blessing. Not confined to mere freedom of erson, it embraces all that we can conceive of active mind,

unfettered conscience, and unrestrained affection. Whatever may be properly indulged, whatever should be properly pursued, whatever can be properly possessed, rational liberty, the liberty of the gospel, secures. We shall view it in its particular operation, and speak of it in its social influence.

When the Spirit of the Lord comes in his omnipotence, as we have shown, the lawful captive is delivered. His ransom being paid by the blood of the cross, Satan has no legal claim upon the man as his property; and his nature being regenerated by the Spirit of Christ, there is no moral impediment to his deliverance into the glorious liberty of the sons of God. Rescued thus from the dark dominion of the destroyer, and released from the bonds of depravity by which he was kept captive, the redeemed child of grace stands up in perfect freedom, and rejoices in the liberty wherewith Christ has made him free. In the emancipation of human nature by the principle of true religion, licentiousness, infidelity and superstition lose their dominion; impurity, injustice, pride, cruelty, and idolatry, with all the varieties and modifications of personal ungodliness cease to predominate; and in peace, and righteousness, and joy, the fruits of the Spirit bless and beautify the heritage of the Lord. Where the Scriptures speak upon this subject, we find the privileges of gospel liberty enumerated and described as we have stated them.

The gospel, moreover, represents Christ as having destroyed death, and him that hath the power of death, which is the devil; and delivered them who through fear of death were all their lifetime subject to bondage. When, therefore, Christ is formed in the heart the hope of glory, the consciousness of pardon by his merits takes away the sting of death, which is sin, and the strength of sin, which is the law. There is now no condemnation, says the apostle Paul, to them that are in Christ Jesus; therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Here we have the proper fruit of spiritual liberty; that which the dying Redeemer bequeathed to his people, and that which, having bequeathed, he died to secure.

* * * * * * *

When our Lord would correct the ignorant and slavish prejudices of the Samaritan woman, he said to her, Ye know not what ye worship. From this it is evident, that devotion may coexist with a total ignorance not only of God, the proper object of worship, but of any defined character and rational claims in that which may be made the object of religious adoration. That antichristian system of which our holy religion is the special and inexorable adversary, supplies awful illustration of this truth. For gods many and lords many Popery demands the highest reverence and the most extravagant sacrifices; and in the degree in which blindness and credulity characterise the service of its degraded votaries, it ministers to their vanity and panders to their lusts. The simple truth of the gospel, on the contrary, constitutes

its subjects children of the light and of the day; and the sublime object which captivates their souls and induces their adoration, permits no rival or associate. There is one Lord, and his name one. To what shall we liken God, or with what shall we compare him? is the language of a true believer, which no sophistry can answer. He cleaves to him with full purpose of heart; he takes his yoke, and bears his burden; and whilst Christ is all and in all, he finds his service perfect freedom, and obedience to his precepts the the richest luxury of his soul.

Extending the benefits of Christian liberty to the social state of man, we shall demonstrate, that with nations as with individuals, where the Spirit of the Lord is there is liberty. God has made of one blood, and endowed with the same faculties, all the inhabitants of the earth that dwell under the heavens. A common nature, as it capacitates for sympathy and communion, so does it instinctively lead men to habits of social fellowship. In proportion as gospel principle influences the mass of the community, the moral effects of the gospel must be felt in the extension of benefits that enter into the individual experience of the religious. The prevalence of that Spirit which is a spirit of wisdom, of justice, of charity, must necessarily enlighten the common mind, impart a common kindliness of feeling, and a common integrity of character, and promote that rational freedom of action and of intercourse on which the happiness of society depends. State empirics may advise for, and adventurers affect to seek, the liberty of their country, whilst hostile or indifferent to the means of promoting the moral virtue of the people. The demagogue and the traitor may clamor for equal rights, as a means, forsooth, of cultivating public virtue, in the peace and contentment of society. But the enlightened statesman will regard their politics as an inversion of the order of moral nature, in the transposing of causes and effects.

What constitutes a state?
Not high-raised walls, deep ditch, and moated gate;
No; it is men, high-minded, virtuous men;
Who know their rights, and knowing can maintain.

There can be no such thing as equal rights, in the proper sense, until men are brought under the influence of those principles whereby every one looks not at his own good alone, but also to the good of others. In the absence of that revelation the entrance of which giveth sight to the blind and understanding to the simple, what do we see but intolerance, anarchy, and every evil work?—On the one hand, an iron despotism coercing the partial submission of a reluctant people, and on the other, sanguinary conspiracies dislocating the social structure, and preventing the beneficent operation of the laws of Providence? Our own country through generations has been and still is a living testimony upon this subject. Just so far as Scriptural truth and Christian principle operate, subordination to legitimate government, and the grateful fruits of righteousness and peace, beautify and enrich the nation;

whilst to the precise extent of ignorance of God's holy wod, and of that superstition which vegetates in mental darkness, disregard of authority, in union with appetite, perjury, and violence, blast the fair prospects of harmony and comfort, and make poor Ireland a by-word among the kingdoms of the earth. When the philosophic traveller passes through the southren districts of our island, and beholds the squalid misery, lurking suspicion, selfish cunning, and cruel treachery, that for the most part characterise the people; withal, when he sees, in various quarters, places of pilgrimage crowded by thousands of souls; altars in woods and fields, dedicated to imaginary saints; holy wells, blessed trees, sacred groves, fairy valleys, and such like relics of Druidical idolatry; he feels no difficulty in identifying causes and effects in the sad harmony of moral degeneracy and physical wretchedness that exist around him. The natural operation of Popery is to enthral the understanding and debase the character. Where it prevails, to the exclusion of all rivalry, and the wealth of its craftsmen is not wholly drawn from the personal sacrifices of its slaves, some little relaxation of its absolute despotism may permit a degree of mental exercise and a measure of social comfort; but where an antagonist system is in being, and in proportion to its aggression the merchandise of souls ceases to be profitable, it is the interest of the spiritual traders to prevent the contact of their deluded votaries with the light, life, and liberty-imparting ordinances of the grace of God. On this principle, the anomaly of darkest superstition and grossest immorality, in a land clothed with light and adorned with virtues, the man of wisdom can easily understand.

Is it strange, then, my dear brethren, that we regard with exultation that revolution whereby Protestantism was made the constitutional religion of these realms? Were it not wonderful, if we should cease to commemorate, with gladness, the triumphs of a monarch whom the Most High seems to have called, as a second Cyrus, for the deliverance of his church? Yea, verily, if we could be silent the very stones would cry out. Indulge, then, my brethren, your hallowed joy. Extol the mercy of Him, who giveth strength and power to his people. Magnify the Lord with me, and let us exalt his name together; for we were brought low and he helped us; he delivered us from the hands of our enemies, and from them that were mightier than we. Praise him in the great congregation. Praise him in your families. Praise him in your down sitting and up rising. Let his praise be continually in your lips.—*Extracts from Rev. J. B. M'Crea's Sermon, "The Lord's Spirit the Spirit of Liberty."*

It has been justly remarked by a celebrated writer, that, were the starry heavens deficient of one constellation, the vacuum could not be better supplied than by the introduction of a printing-press.

CONTEMPLATIVE ODE,

TO THE MEMORY OF THE REV. JAMES HERVEY, AUTHOR OF "MEDITATIONS," &c.

WHERE is the house for all the living found?
Go ask the deaf, the dumb, the dead:
They answer, without voice or sound,
Each resting in his bed,—
"Look down and see,
Beneath thy feet,
A place for thee;
—There all the living meet!"

Whence comes the beauteous progeny of spring?
They hear a still, small voice, "Awake!"
And while the lark is on the wing,
From dust and darkness break;
Flowers of all hues
Laugh in the gale,
Sparkle with dews,
And dance o'er hill and dale.

Who leads through trackless space the stars of light?
The Power that made them guides them still;
They know him not, yet day and night
They do his perfect will:
Unchanged by age,
They hold on high,
Their pilgrimage
Of glory round the sky.

Stars, Flowers, and Tombs were themes for solemn thought
With him, whose memory we recall;
Yet more than eye can see he sought,
His spirit look'd through all;
Keenly discern'd
The truths they teach,
Their lessons learn'd,
And gave their silence speech.

Go meditate with him among the tombs,
And there the end of all things view;
Visit with him spring's early blooms,
See all things there made new;
Thence rapt aloof
In extacy,
Hear from Heaven's roof.
Stars preach "Eternity."

We call him blessed whom the Lord hath blest
And made a blessing—long to shed
Light on the living, from his rest,
And hope around the dead;
Oh! for his lot!
He dwells in light,
Where Flowers fade not,
And stars can find no night.

DEATH hath nothing terrible in it, but what life hath made so.
Anon.

DISSENTERS VERSUS POPERY.

DURING the last fortnight, we have had many causes for thankfulness to Almighty God, in the reported revival of the NO-POPERY spirit both in England, Scotland, and Ireland. If, through the former supineness of the Protestant clergy, the ever-active genius of the man of sin have rallied, to an alarming extent, the forces of infidelity and superstition; these can no longer carry on, without observation and resistance, their attacks upon the institutions of God. In Scotland, the successors of Knox are doing their duty faithfully, by systematic exposures of the antiscriptural dogmata of Romanism. The Protestant Association is inducing a similar conduct in the gospel ministers in England. Ireland, most unaccountably backward, her special subjection to Popery considered, has also her evangelical champions; the number of these is daily increasing; and sure we are that, if not from choice yet from necessity, the Protestant pulpit and the Protestant press generally will ere long be found in more than defensive array against the machinations and menacings of soul-destroying Rome. In the report of the late meeting at Exeter Hall, as given in the *Dublin Evening Mail*, the people of the Most High in this country have much, very much reason to thank God and take courage. The Lord's controversy is working mightily. The noble, the learned, and the wealthy, are beginning to unite their means of promoting the dominion of truth, with the zeal, the piety, and the devotedness of their humbler brethren; whilst this co-operation surely indicates that the time to favor Zion, yea, the set time is come.

There is, however, one little circumstance, in reference to the late proceedings at Exeter Hall, which cannot but create some regret in pious hearts, as betraying something of that old leaven that has too long operated perniciously on the church of Christ; we mean the very partial notice that is taken of the zealous and disinterested conduct of certain evangelical Dissenters on that occasion. In their comments upon those proceedings, by the editors of the *Evening Mail*, there is an oversight of the part taken by the Rev. Mr. Irons, Independent minister at Camberwell, which has too much the appearance of a jealousy unworthy the high rank of that very talented journal, the rather for that it is not a mere occasional mark of indignity to the dissenting portion of the church of Christ. We have no hesitation in saying, that whatever may be the present heroic attitude of a portion of the Established clergy, or however despicable the conduct of certain ministers among the Voluntaries, the national church owes an incalculable debt of gratitude to some of the non-conforming ministers in both countries, for their bold and persevering defence of our legalized institutions, at a time when they were not more violently assailed from without, than they were pusillanimously abandoned from within. If those honorable allies of our establishment are few in number, they deserve the greater gratitude for their singular zeal. A dissentig minister has nothing to gain by his opposition to Popish intrigues but the testimony of a good

conscience, and that advantage to the common interests of Christ's kingdom which he identifies with his own. He has much to sacrifice. The animosity of many of his dissenting brethren, the suspicion of some whose cause he vindicates, the hatred of all who are hostile to both parties, and which is most inveterate towards him, because they know that his conduct is the effect of principle, which no accidental circumstances can abate,—these all create difficulties in the path of a non-conforming minister who conscientiously goes forward to vindicate the legal institutions of his country, and the broad foundations of the church of God. We do regret, therefore, what we must again designate the unworthy omission of Mr. Irons' name, by the editors of the *Dublin Evening Mail*, in their grateful allusion to the speakers at Exeter Hall. It would have been no compliment whatever to Mr. Irons, or his congregation, if that organ of the Irish church had spoken of him with marked expressions of respect. Like other individuals of his denomination, who have taken a similar course, he has done the church some service, and given proofs of a desire to render more. A few weeks only have passed since his congregation forwarded nearly *sixty pounds* to the *Irish Clergy relief fund*, and the annexed sentiments, expressed by him at Exeter Hall, meagre as is the *Mail's* report of his speech, are worthy of a holy and generous minister of the gospel. We do a third time deprecate the studied contempt of the church's dissenting allies, by its more interested advocates, at a time when unity ought rather to be courted, and when there is too much evidence that the Episcopal establishment could not subsist one year under the unanimous hostility of the non-conforming churches.

In rising to second the resolution, "That it is expedient to petition both houses of parliament on the late deviation from Protestant principles observable in their proceedings," the Rev. Mr. Irons, Independent Minister of Camberwell, observed, that he did so with much pleasure, although he dissented from the discipline of the Established Church. He was ready to die at the stake in maintaining the religion which he professed, and he did not view the doctrines and practice of the Popish Church with more abhorrence than he did that political creed which was miscalled liberalism (great cheering.) For his part, he dared not own the Bible in his heart, if he gave his sanction to the conduct of men whose only desire seemed to be to oppose the constituted authorities; and he could not but regard the year 1829, as a fatal period for the Protestant religion of this country. In that year, as they must all remember, the emancipation bill was passed, and he was sorry to say that the predictions in which he then indulged had all been verified. An alliance had been formed between Catholicism and infidelity. The cry was on the part of the followers of Voltaire "Crush the wretch who favors Christianity;" and on the part of the Roman Catholics. "Let the heretic be burned on the stake.' (cheers.) By blasphemy and violence these confederated hosts would now exterminate the gospel and its professors. When he

was a boy there were four Roman Catholic places of worship in this country; twenty years ago they did not much exceed fifty; but what was the number now? Why, as apeared from the map of England, which they had before them, they amounted to 580. Popery was therefore fast spreading itself over the land, and chapels, colleges, cathedrals, nunneries, and monasteries were multiplying in every direction to a fearful extent. It might be said, that the Roman Catholics had a right to worship God how they pleased; but, for his part, without wishing to see them suffering any thingth at could be called persecution, he would gladly deprive them of all legislative power, because he well knew (they had given proofs) that the only use they would make of it would be to extinguish Protestantism, and establish Romanism in its stead (cheers).

THE HOLY HAND.

In almost any other book, whether sacred or profane, but the Protestant Confederate, the heading of this article would lead to expect some comment on the vision of Belshazzar, or some marvellous fable from the Arabian Nights' Entertainments. Our readers, however, will naturally look for some edifying narrative of miraculous operation by the "queen of the churches;" and we have only to observe, that the annexed account is authenticated by the private signature of a gentleman of character near to Warrington, in Lancashire, by whom it was communicated a few days ago to a Liverpool paper.

For some years past Popery has been greatly on the increase in the north-west of England; in no little degree from the indifference with which the liberalism of the times has permitted the insidious movements of Jesuits and other confraternities, and the extensive intermarriage of Protestants with the immigrating Irish papists. Of course, all the vile and mercenary arts of the craftsmen keep pace with the progressive ignorance and superstition of the cross-grained generation; and England is promising fair to become the last hold of that hateful system which the growing intelligence of Ireland will ere long banish from its shores. Being at Newton a day or two ago, when one of the Manchester steam-trains arrived, a poor woman alighted from one of the carriages, and enquired at the railway-office the road to Garswood. She carried in her arms a child which appeared to be very ill. After the woman had left the office, one of the porters said that he thought she was going to Garswood to see a Popish Priest, in order to get her child rubbed with the *holy hand*. As I had heard in my youth of the miraculous cures performed by the holy hand, I was induced to follow the poor woman in order to ascertain if that were the cause of her journey. On asking her, she frankly admitted that she was going to Garswood to have her child rubbed with the holy hand, and that she had been persuaded to do so, by several of her female neighbours, who had been much benefitted by the friction of the reverend priest's *holy paw*." Now, if the reverend priest of Garswood take money for his miraculous cures, he

is, we believe, amenable to the laws under which fortune-tellers are punished as cheats and impostors; and we do most sincerely hope that some one will inquire into the facts, with a view to the legal punishment of the pious swindler.

MEASURE OF THE WOUND IN OUR LORD'S SIDE.

During the rebellion in 1798, upon many of the prisoners taken by the loyal yeomen and king's troops, as well as upon dead bodies of rebels, were found gospels, and other charms or *'scape thrusts*, by which the poor priest-ridden dupes had hoped to escape the arms and arts of their opposers.

The representations in our first and second pages are from some that were found on the persons of rebels after the battle of Dundalk. The following are the words upon the paper bearing the suppositious mark of the wound.

"The measure of the wound in the side of our Lord Jesus Christ was brought from Constantinople unto the Emperor Charles within a chest of gold, as a relic most precious to that effect, that no envy might him take; and it hath such virtue that he or she that shall read it, or hear it read, or will bear it about them, that neither fire, water, tempest, knife, lance, sword, neither yet the devil shall hurt them. And also any woman with child, the day that she seeth the said measure of the wound of our Lord, she shall not die any sudden death, in the time of her burthen, but shall be delivered with less pain, and whatsoever they be that desire this about them in the way of devotion, they shall not die any sudden death, and by the sight of meditation on this wound, they shall gain victory over their enemies; and further, care shall not damage them; and moreover, the day thathe or she shall read it, or hear it read, they shall not die any evil death.

NOTICES.

Sir Richard Steele's Letter to the Pope,—the Poem of B.,—and the memoir of General Mackay, will D. V., be given in future numbers.

The matter mentioned by Purple for ever will be acceptable.

We have read the article recommended by Jacobus. It is not quite suitable.

For J. B.'s enclosure and remarks we beg to return thanks. The letter of Maher, the priest, is but one of a hundred specimens of ignorance, insolence, and falsehood, from the fraternity with whom "truth is perjury, and perjury is truth" when the *church* is to be served.

PETITIONS.—We again emphatically call upon the Protestants of Ireland to have ready for parliament after the holidays, petitions against the Education Board, the College at Maynooth, and the Convents and other nests of popish intrigue and impurity. There is a model of petition in our 4th number, 62nd page, to which every father of a family, principal in an establishment, or active person in any parish, street, or lodging house, may obtain a few names, and send off, free of postage, to any member of either house of parliament, by leaving it open at the ends, and marking Pro Par.

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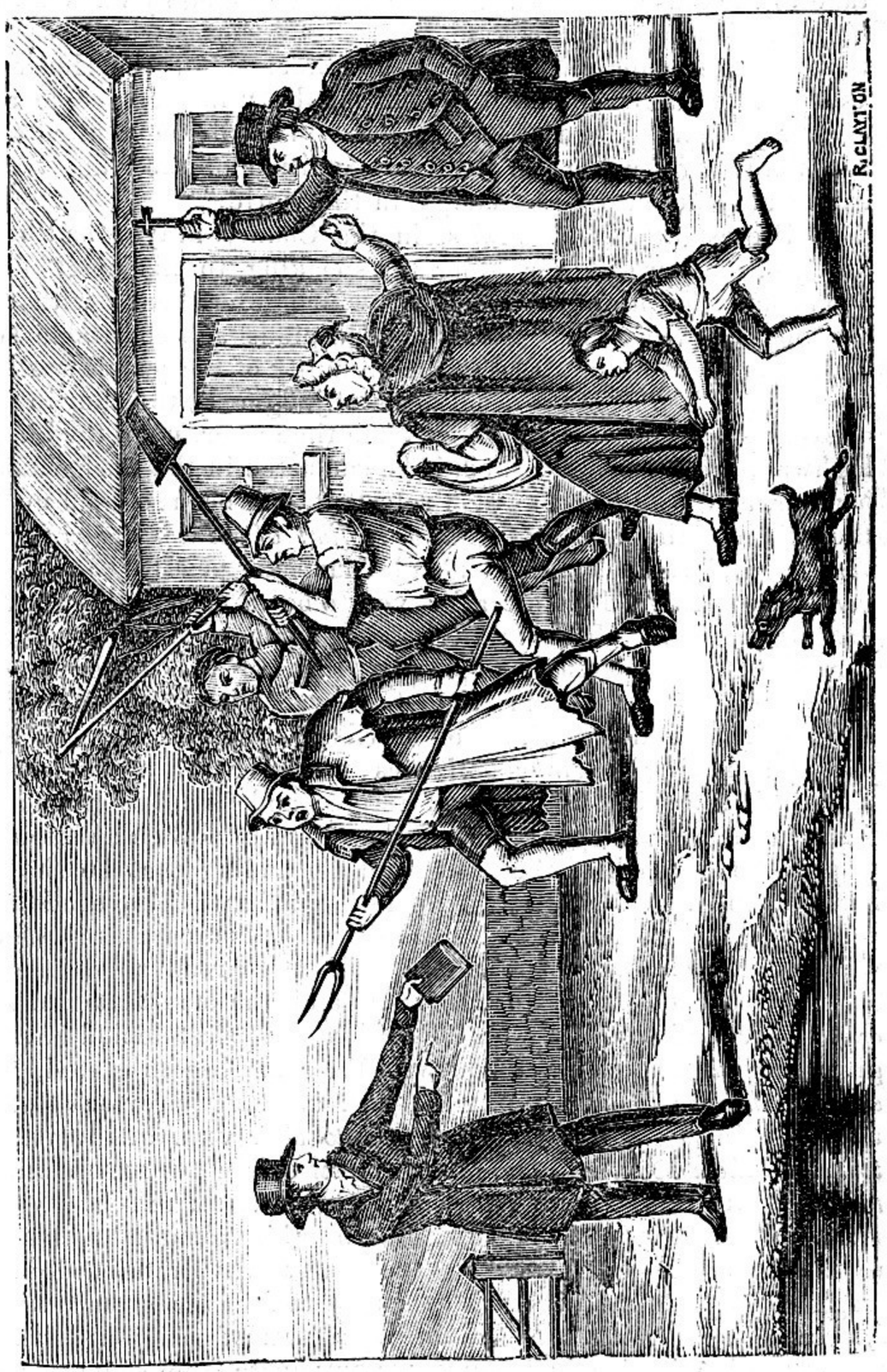

FACTUM FACTORUM.

NO CARRICATURE.

We sometimes find the judges of the land, in the impartial exercise of their functions, rejecting the application of captious suitors, on the ground that "the party does not come into court with clean hands." In this there is certainly some recognition of

the principle implied in the apostolic challenge, "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" This principle, however, is not unfrequently departed from in the administration of *Irish* justice, more especially in the inferior courts, and when the dereliction may be of advantage to the cause of Popery. The matter signified by our engraving, is an instance of this kind, with all the noise which is from time to time made by the Papists and liberals, in the House of Commons, and at mob meetings, about the "injured people and calumniated priesthood of Ireland," it will hardly be credited that the following are facts in the real condition of the "finest pissantry and the most pious clergy in the world."

A Protestant named Mairs, in the County Mayo, had been guilty of the heresy of reading and speaking to his neighbours upon some Scriptural subjects; for which interference with the assumed jurisdiction of "the clergy," a pious and charitable son of Maynooth who luxuriates in the credulity of the people was led to denounce him from the usual place of judgment, the altar in the mass-house. Being met by Mairs some time after, upon the king's highway, the priest was asked, if he had acted in this uncharitable manner, and why he, being a Protestant, had been so held up to the odium of the people? "*You ruffian of the world, you impudent puppy,*" replied the meek and courteous priest, "*how dare you speak to me?* -It is fitter for you to be *at home walloping the pots* than here." The insulted man again rejoined, "Well, Sir, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron. Upon this the priest departed in a rage; and forthwith penned a letter to a neighbouring magistrate, charging Mairs with an attempt to provoke a breach of the peace, and demanding that he should be summoned. Of course, the modest epistle was obeyed, Mairs was brought before a whole bench of Mayo magistrates; one of whom declared that "it is a great offence to read a passage of Scripture on the road to a person, and the man that did so, *ought to be punished!*" In his deposition, the priest denied having given any offence to Mairs, and with the same breath stated, "*I advised the people* ON SUNDAY IN THE CHAPEL, [previous to the alleged offence,] *if any person went into their* VILLAGES *or houses to talk to them about religion, to* PUT THEM OUT WITH PITCHFORKS, *to* HUNT THE DOGS AFTER THEM, and to PUT THEM UNDER WATER FOR SO MANY MINUTES!" Notwithstanding this voluntary testimony to his own violent provocation, the priest was gratified by the magistrates placing Mairs under security to *keep the peace towards his reverence!* With this genuine specimen of religious liberty and executive justice in Ireland, we anticipate from some of our readers,

Can such things be,
And overcome us, like a summer cloud,
Without our special wonder!

WHAT IS POPERY?

TIME was when almost every Protestant in our empire understood and repudiated "Papistry" as a false, bloody, and debasing superstition. Now, it has become necessary to enter formally and elaborately into the proof, that what our forefathers held to be "the mystery of iniquity" is not true Christianity, and as good a form of it as any other. Many even of the present generation can remember the time when the bare mention of a proposal to admit Roman Catholics to an equality of civil privileges, or even to tolerate the public exercise of their religious rites, gave vent to such expressions of popular feeling as compelled the legislature of the day to abandon its purpose. Now the state has formally identified itself with the very superstition which was then forbidden to lift its condemned head in public, and Popery in most of our colonies has been placed upon the footing of a national establishment. We are, in fact, brought back to the question, "What is Popery?" and that question it is now proposed to discuss. But before we proceed to the anatomy of the subject, it may be well to exhibit a full length view of the figure in scriptural relief; and this cannot be done with greater justice to the object than by simply presenting it in contrast with "the church of the living God." Every reader of Scripture is acquainted with the characters in which that church is portrayed. While in one place she is spoken of as "the King's daughter, all glorious within," having "her clothing of wrought gold" (Psalm xlv. 13), she is elsewhere described by the Apostle Paul as "a glorious church, not having spot, or wrinkle, or any such thing" (Ephes. v. 27); and, lastly, she is introduced as the "Lamb's wife, arrayed in fine linen, clean and white" (Rev. xix. 7, 8). Mark, then, the contrast in which the Babylonian apostacy is held up, under the twofold resemblance of a man and woman: the first illustrative of her visible headship—the second descriptive of her spiritual apostacy from Christ. "Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming!—even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceiveableness of unrighteousness in them that perish."—(2 Thes. ii. 8—10.) "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit, into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead

was a name written—Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration" (Rev. xvii. 1—7.)

Leaving the contemplation of this contrast to those charitable spirits whose benevolent estimate of religious distinctions will allow them to see but little difference between one form of Christianity and another, we shall next proceed to answer the question from the "Westminster Confession of Faith"—a document of some authority with the northern part of our readers. In that celebrated instrument called the Holy League and Covenant, we have the following pithy description of Popery:—

"But, in special do we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civil magistrate, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ and his blessed evangel; his corrupted doctrine concerning sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments; his five bastard sacraments, and all his rites, ceremonies, and false doctrines, added to the ministration of the true sacrament without the word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canonisation of men; calling upon angels or saints departed, worshipping of imagery, relics, and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead; praying or speaking in a strange language; with his processions and blasphemous litany, and multitude of advocates or mediators; his manifold orders; auricular confession; his desperate and uncertain repentance; his general and doubtsome faith; his satisfactions of men for their sins; his justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptising of bells, conjuring of spirits; crossings, sayings, anointings, conjurings, hallowing of God's good creatures, with the superstitious opinion joined therewith; his worldly monarchy, and wicked hierarchy; his three solemn vows, with all his shavelings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers and approvers of that bloody band, conjured against the Kirk of God."

In that brief but authoritative confession of faith commonly known by the name of the Creed of Pope Pius IV., which every consistent Roman Catholic layman is bound to believe, and every Roman Catholic priest having the charge of a congregation is sworn to teach, we have a summary of Popery, from which no Romanist can appeal. The first half of this creed was framed by the early Council of Nice, and contains general truths to which every orthodox Protestant must subscribe. The latter, or Popish half, was put forth by Pope Pius IV. as an authenticated summary of the doctrinal decrees of the famous council of Trent, and runs thus:—

"1st. I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church."

By this article the Roman Catholic is pledged most steadfastly to admit and embrace traditions which the church of Rome cannot produce, and to receive a mass of constitutions and observances which few have ever heard of, and probably not one lay Roman Catholic in the empire is in the slightest degree acquainted with.

"2nd. I also admit the Holy Scriptures, according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers."

By this article he is deprived of the free exercise of his judgment with respect to the contents of God's word; and while he is forbidden to form an opinion of the sense of what he reads in Scripture, he is mocked by a reference to an authoritative interpretation that exists only in the letter of declarations which were intentionally framed to impose upon the ignorant.

"3d. I also profess, that there are truly and properly seven sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one—to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic church in the solemn administration of all the aforesaid sacraments."

By this article he is required to receive five sacraments in addition to those which were instituted by Jesus Christ, although the church of Rome can neither prove the divinity of their origin, nor point out even by her pretended tradition the time when they were instituted.

"4th. I embrace all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification."

By this article he is required to receive the definitions and declarations of the council of Trent with respect to original sin,

and justification. In other words, he is pledged to unite with that council in consigning to eternal damnation every man who holds the doctrine of justification by faith, as it is taught by Scripture and the reformed churches of England and Scotland.

"5th. I profess, likewise, that in the mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic church calls transubstantiation. I also confess that under either kind alone, Christ is received whole and entire, and a true sacrament."

By this article he declares the insufficiency of the sacrifice of the cross for the remission of sin, and asserts the monstrous blasphemy that a miserable sinner like himself can change a bit of paste into the body, blood, soul, and divinity of the Son of God.

"6th. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful."

By this article he denies the efficacy of the blood of Christ, and has recourse to the invention of a purgatory to atone for sins which that blood cannot reach.

"7th. Likewise, that the saints, reigning together with Christ, are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be held in veneration."

By this article he pledges himself to the worship and invocation of saints, and practically denies the doctrine that there is but one Mediator between God and man.

"8th. I most firmly assert, that the images of Christ, of the mother of God, ever virgin, and also of the saints, may be had and retained, and that due honor and veneration are to be given them."

By this article he contradicts the second commandment, by asserting that honor is due to images, pictures, old rags, and decayed bones, retained by the designing and the ignorant for the purposes of imposition or idolatrous veneration.

9th. "I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people."

By this article he affirms that Christ conferred upon the church, or rather upon his pretended vicar, the Pope, a warrant to commute sin, by granting indulgences to such as may, agreeably to the prescribed terms, become entitled to them.

"10th. I acknowledge the holy Catholic apostolic Roman church, for the mother and mistress of all churches; and I promise true obedience to the bishop of Rome, successor to St Peter, prince of the Apostles, and Vicar of Jesus Christ."

By this article he asserts the church of Rome to have been the mother and mistress of all churches, in the face of the scriptural fact that the churches of Jerusalem and Antioch were established before the gospel was even preached at Rome.

"11th. I likewise undoubtedly receive and profess all the things delivered, defined, and declared by the sacred canons and general councils, and particularly by the Holy Council of Trent; and I condemn, reject, and anathematise all things contrary thereto, and all things which the church has condemned, rejected, and anathematised."

By this article he undoubtedly receives and embraces all other things delivered, defined and declared by the sacred canons and general councils—that is to say, he receives from Lateran, the doctrine that oaths are binding only to the extent that they subserve the purposes of ecclesiastical utility—from Constance the doctrine that faith is not to be kept with heretics—and from Trent the assurance that every man holding the doctrines of Scripture, the Westminster Confession, or the thirty-nine Articles of the church of England, respecting man's salvation, is obnoxious to the wrath of God through all eternity.

"12th. I, N. N., do at this present freely profess, and sincerely hold, this true Catholic faith, without which no one can be saved; and I promise most constantly, to retain and confess the same entire and inviolate, and with God's assistance to the end of my life; and as far as in me lies that I will take care it shall be held, taught and preached by all those who are subject to me, and by those the care of whom in my office shall belong to me. So help me God; and these holy Gospels of God.'"

By this article he asserts that all who shall hesitate to subscribe to these soul-destroying doctrines, are without the pale of salvation.

PROVIDENCE.

As when a mother turns her loving eye
  Upon her children—while her heart o'erflows;
  And kisses these, and to her bosom those
Presses—or dandles them in ecstacy:

While in their every act, or look, or cry,
  She reads their various wishes or their woes;
  On some a look, on some a smile bestows—
On some a frown—yet *all*—her love imply.

Such, such to us is GOD, all-great, all-wise,
  Who watches, comforts, and provides for all—
Listens to all—the wants of all supplies:

  If HE refuse—it is that we may call
On Him for what He seemingly denies:
  From his denials blessings oft befall.

A wanton eye is commonly a messenger of an unchaste heart.—*Augustine.*

THE ROAD TO END CONTROVERSY.

THE following pointed remarks are from a correspondence of Sir Richard Steele with his *Holiness* Pope Clement the Eleventh; inserted in Monsieur Urban Cerris' Present State of the Romish Church, and translated by the REV. ADAM CLARKE, LL. D.

I shall take my leave of your holiness by a proposition as strange and odd in appearance as the rest of this epistle; but which, at the bottom, is neither more strange nor odd than the love of justice, of probity, and of candor, in an age so depraved and corrupted. Descend, most holy father, from your seven mountains, and condescend to walk in the plain. Divest yourself of all the vain ornaments of a pompous superstition. Detach yourself from the embarrassment of worldly grandeur. Turn away your eyes from those heaps of gold and silver, the use of which was unknown to St. Peter and his Master. Acknowledge that religion is something else than being enveloped with rich garments, or being expert in the art of making wry faces. Afterwards enter into yourself. Renounce your infallibility, and confess that you are a man like us; and seeing that the renunciation of a kingdom for the love of your church has been considered as the pinnacle of glory and excellency, it will be still more glorious to renounce, in the name of your church, a double kingdom for the sake of Jesus Christ; I mean the temporal kingdom which you have erected over persons and their properties in his name and in despite of his gospel; and, secondly, the spiritual kingdom which you have established over their consciences. Remember, amidst your luxury, your effeminacy, and your pomp, that the earth on which you walk has its entrails armed against you. Earthquakes, and the fires which arise from their chasms, (without speaking of the ordinary calamities which afflict the nations,) are the preludes of the day of vengeance, which shall consume you, unless you prevent it by your speedy conversion to Christianity. Renounce, therefore, your kegs of gold, and your rich kingdoms. Cast far from you your toys, your indulgences, your processions, and your canonisations. Show yourself in naked simplicity, and embrace the gospel with lip and heart. Call home your emissaries and missionaries from all parts of the world, and cause them to be instructed before they undertake to convert others. Trouble the world no more with disputes concerning the holy sepulchre, but believe that He who was laid *there* is risen from the dead. Cease multiplying, *ad infinitum*, the wood of his cross, and his natural body. Give back the heads of the holy men and holy women to their bodies. Permit the bones of the departed saints to rest, and do not weary their blood with the care of working miracles continually. Cast all your legends in the fire; banish all your true or supposed miracles, and leave all your cunning tricks to the quacks of this world. Declare to the Jesuits that their thefts are no longer necessary; and give up the Inquisition to hell, where

it has been forged. And to complete this great work, celebrate a public and solemn marriage between faith and reason; publish an eternal friendship between devotion and charity; and form an indissoluble concord between religion on the one hand, and humanity, toleration, and benignity on the other. Do not think that I require all this from your holiness without offering any thing on our part; very far from it. I acknowledge we should not expect you to make so great a sacrifice of your pretensions, unless others abandon, on their side, all that they have of the same kind, and of the same nature. If your holiness renounce infallibility, it is very just that the Protestant churches should renounce also incontestible authority. If you abandon the council of Trent, let the Dutch also abandon the synod of Dort, and let all others banish from religion all kinds of merely human decisions. If you cut off the inquisition, let them suppress pecuniary fines, imprisonments, and the whole train of secular and worldly artillery. If you oblige all the noblemen among you to bow the knee, and render homage to the name of JESUS CHRIST; on the other side, let CALVIN, LUTHER, ZUINGLIUS, KNOX, LAUD, BAXTER, and all the other idols of the people, prostrate themselves before the Saviour of the world. Let all Christians cease to distinguish themselves by those names, and seeing they have but one master, let them have also but one and the same name. Finally, let this happy agreement be sealed with the kiss of peace and charity, and with all the marks of benevolence and brotherly love. Now, whether this agreement be made or no; whether you or the others will condescend to hear me, or no, I have delivered my whole soul. A particular impulse has induced me to say these things: I gave way to that impulse, and what I have said, I have said. I have opened my heart to your holiness; and you may make whatever use you please of it. If you think meet to accept my correspondence, I promise to write to you from time to time, and to give you an exact and faithful account of the present state of the Protestants, and of that in which they may be in future. In the meantime, without any other ceceremony or excuse, I kiss the feet of your holiness, not through a principle of religion, but through civility, and am,

Your very faithful friend, or generous enemy,

RICHARD STEELE.

POWER OF THE PRIESTS.

THE following story, besides being true, is, moreover, genuinely *Irish*. Mr. O'Dwyer, of Waterford, being sadly annoyed by his nephew wedding a low and inferior person, resolved to punish his heir-presumptive by taking a wife to himself. He judiciously fixed upon a young lady whose father had much influence in the county, and was, moreover, to receive a *real* fortune of a thousand guineas on her wedding-day. The ceremony over, bride and bridegroom prepared to depart for their abode, which had been "illigantly

fitted up." The thousand guineas, which were literally told down, were thrown into an ancient trunk, amongst other sundries apper taining to Mr. and Mrs. Dermot O'Dwyer. This trunk was strapped at the back of a nondescript gig (rather an uncomfortable machine of the "make-shift" species,) two fine spirited horses were harnessed to it, and so the fair bride was conveyed to her future dwelling. The next morning the bridegroom, wanting some money, thought he would go to his black trunk for it; but on counting the sum over—not of his own free will, but by the advice of his servant Denis O'Hay—into what he called his cash-box, he was dismayed at the discovery that the sum was minus three hundred and sixty guineas! "Plaze ye'r honor," says Denis, "that's no way strange, seeing that the mice, or may-be the rats, the beasts, have, by way of employment, eat as good as seven or eight holes in the heart's blood o' the thrunk, bad cess to 'em for a pack o' Tories!" It was quite true—plenty of holes there certainly were; and now nothing could be done, except trying to get the money back again. In those days there was but one way of effecting this—sending for Father Dillon, the kind but illiterate parish priest, and inducing him to "speak of it from the altar."—"And sure I'll do that same, honey, with all the veins of my heart," he said, "there's not one of them shall dare even to drink a drop of it this warm weather. I'm glad I heard it before the confessions; for in them we're bound, ye understand." Next Sunday Father Dillon from the altar made the following proclamation.—"Good people—(though upon my conscience, that's more nor I can say to ye all)—but good, bad and indifferent, then—just as you stand before me—(Mrs. Dacy, ma'am, stuff something in that child's mouth, to hinder him from kicking up such a bobbery)—as I was saying, just as ye are, I want to discoorse ye. My good friend and parishioner, Dermot O'Dwyer, Esq., who has lived man and boy in the one place for more than three hundred years, without ever spending cross or coin—(Jerry, Jerry Fingan, agra! just clap ye'r wig into the pane that's at the back o' my head; Tim Dooly, you that call yerself glazier, it's astonishing to me, coming to this holy house as ye do every Sunday, that ye havn't had the grace to stick a bit of glass in the window for the love of God and yer priest)—cross or coin, as I said, in foreign parts, but spends every farthing he has, and ten to the back of them, amongst you—(ye unruly pack of devil-sarving creatures)—like a gentleman as he is, seeing he could not be otherwise. Well, Mr. O'Dwyer has had the misfortune to drop out of a blackguard hole in his thrunk a matter of about—but the sum's no consarn of yours—*I know what it is;* and what's more, *I know who's got it;* and if every farthing o' the money isn't returned by to-morrow morning, either to me or to his honor, I'll publish ye, and penance ye, and excommunicate ye;—and it's the devil 'll have nice pickings then, when none *dare* say God save, or God speed ye! And sure it's the black

shame has come over me, to think that the minute ye see the temptation the Ould Boy threw in yer way, ye didn't come straight to me, and let me know the rights of it. Oh, you in the blue cloak (about sixty women wore no other garb) 'twas ill luck took ye so soon from yer own hearth stone last Tuesday!—but if ye repent and return the money, I'll contrive a penance that will clear ye once more, for yer poor soul's sake. O! O! O! to think how busy the Ould One was in my parish—easy knowing I was sleeping at the same time. There's fresh holy water at the door—take plenty of it—sure I never begrudged ye; for, God save us! poor ignorant craythers like you can't see how the very air is full of evil spirits—things that go buzzing about like blue-bottles. (Martin Doyle! is the horse gone lame, that ye never sent a sod o' turf to my poor place, and yer own rick built up as high as the hill o' Howth! Oh! Martin, Martin, yer a bitter sinner, and so was yer father before ye.) And in regard, as I said, of Mr. O'Dwyer's money: look to it, I say, directly; or else—(and ye'll have reason to think o' my words)—every guinea will be changed into a torch o' fire and brimstone to scorch the flesh off yer bones!—look to it, I say, once more—FOR IF YE DON'T——there, be off with yerself, every mother's son of ye; and no blessing from me 'll any of ye have this day:—take care, you with the white stockings and bran new beaver, how you got them! Pack, I say." It is no less true than extraordinary, as showing the power possessed by an illiterate and truly honest priest, that before next morning dawned the money was returned, with the exception of ten or twelve guineas, which were doubtless lost, as some heavy rain had fallen during the night.

FAITHFUL SKETCH OF ROMANISM.

ROMANISM has so nailed itself down to its old and inveterate superstitions as to render it impossible for it to liberate itself from them, without abjuring the character it has wrought out for the elements of the gospel, remoulding and transmuting them, as has best suited its own views. Either the word of God is most obscure and defective, or the Romish church has unwarrantably ingrafted upon it very gratuitous and extraneous doctrines. Neither are these doctrines regarded as of inferior moment, compared with the fundamental and more explicitly announced truths of Christianity; but full as much stress is laid upon the human inventions of after-ages, as upon what incontestibly belongs to our common religion, as delivered to the world, by its Divine Founder. So very far is Romanism from being consistent even with the spirit of the gospel, in the numerous additions it has made to, and the complex system it has reared upon it, that it requires the utmost ingenuity, the most subtlely-strained interpretation, on the part of its advocates, to make out even any tolerable show of consistency. They have recourse to obscure traditions, and all kinds of doubtful not to say fraudulent authorities, for this purpose, instead of abiding by the express and plain declarations of Scripture; and while

they thereby give a falsifying value to what can possess none, except as it coincides with scriptural doctrines, they reduce the latter to the level of those inventions they thus seek to exalt.

What it has been, that it will ever continue to be, whenever and wherever it shall have the power of acting uncontrolled by circumstances. Never has it abjured a single one of its mischievous errors spontaneously; for to some of the most dangerous of all it still clings with a pertinacity hardly short of miraculous, after the powerful arguments that have been used against them. No; although the court of the Vatican is no longer what it formerly was, the spirit of papacy remains the same—scotched and wounded, indeed, but not killed, or even subjugated. Allow it but to recover itself and gain vantage ground, and its present seeming humility and moderation will be forthwith cast aside.

However improbable it may appear that Romanism should ever regain that dominion it has lost, that any re-action should now take place in its favor, shaken as it has been to its very foundation, it is nevertheless possible, since, although it must find opposition from the increased intelligence of the present age, it is also likely to find no ineffectual auxiliary in the weakness and passions of mankind. Being altogether unlike the religion of the gospel, of purely divine origin, it scruples not to effect its purposes by carnal weapons; and, if most despotic, it can also stoop in order to become so. For the austere it is profuse of austerities; to them it offers the most rigid asceticism. To the worldly and the sensual, again, it holds out the most seductive bribes, promising them the full indulgence of their appetites in this world, with full assurance of blessedness in the next, and upon the easiest terms imaginable. The church which substitutes penance for repentance, and insists upon the efficacy of vicarious prayers, and purchased righteousness, is wise in worldly wisdom, and well knows how to profit by the sinfulness of human nature.

On the whole, as a system of Church polity, Romanism may command our admiration; in outward attractions it is imposing and captivating; it has been the patron of art; its munificence has been unquestionable, its charities expansive; its zeal without a parallel; its ambitions magnificent, and its enthusiasm most elevated. But it has also been in its motives most worldly—in its means most corrupt. When, therefore, we dispassionately examine it, bringing it to the test of actual comparison, we are justified in pronouncing that its doctrines are not the doctrines of the gospel, its religion is not the *religion of him who died on the cross of Calvary.* —*Rae Wilson.*

TRUTH OF THE SCRIPTURES.

How but from God, could men unskill'd in arts,
In different ages born, in different parts,
Weave such agreeing truths; or how, or why,
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice,
Starving their gain, and martyrdom their price?

LUTHER'S DISINTERESTEDNESS.

DISINTERESTEDNESS was a leading feature in the character of Luther: superior to all selfish considerations, he left the honors and emoluments of this world to those who delighted in them. The following extract from a will he executed some years before his death, proves how little he regarded that wealth, to attain which millions sacrifice every enjoyment in this life, and every hope of happiness in the next!—The Reformer says, "Lord God! I give thee thanks, that thou hast willed me to be poor upon the earth, and a beggar. I have neither house, land, money, nor possessions of any kind, which I can leave. Thou hast given me a wife and children; I commend them to thee: nourish them, teach them, preserve them, as thou hast hitherto preserved me, O Father of the fatherless, and Judge of the widow!" The poverty of this great man did not arise from wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at Sneberg; but he nobly refused it, "Lest," said he, "I should tempt the devil, who is lord of these subterraneous treasures, to tempt me." The enemies of Luther were no strangers to his contempt for gold. When one of the popes asked a certain cardinal, why they did not stop that man's mouth with gold; his eminence replied, "That German beast regards not money!" It may easily be supposed, that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he desired Mrs. Luther to give him a sum of money; and when she informed him they had none left, he immediately seized a metal cup of some value, which accidentally stood within his reach, and giving it to the poor man, bid him go and sell it, and keep the money to supply his wants. In one of his epistles, Luther says, "I have received one hundred guilders from Taubereim; and Scharts has given me fifty; so that I begin to fear, lest God should reward me in this life. But I declare I will not be satisfied with it. What have I to do with so much money! I gave half of it to P. Priorus, and made the man glad."

An itinerant friar, while preaching in a chapel in which stood a wooden image of the Virgin Mary, observed that all his audience, with the exception of one man, were in tears.—"Hardened wretch," he cried unto the tearless auditor, "how can you refrain from tears, when even the virgin herself (pointing to the statue) is weeping?" "I do not think, father," replied the man, "the wooden virgin can weep or cry at all; for, being a carpenter, I was yesterday employed to mend a part of her, which had been broken, and, on that occasion, I drove three large iron nails into her body; and, if she could have wept on any occasion, I think she would have done so then."

BASE, BLOODY, AND BLASPHEMING POPERY.

DENS'S READINGS ILLUSTRATED.

Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips; whose mouth is full of bitterness and cursing; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known.—ROMANS, iii. 13-17.

THE alliterative heading to this article has, it appears, given offence to some of those generous hearted persons, who would not offend the devil, by giving him his proper character, or speaking of him otherwise than in the polite terms of an erratic spirit, or a high-minded angel. They have no objection that the Irish Apollyon should baptize as "base, bloody, and brutal," all whom his disappointed ambition would mark out for immolation by his myrmidons; but to guard the people of God against a credulous confidence in their treacherous enemy, by a faithful portraiture of his character, is unworthy of the dignity and moderation of the Lord's people. Away with such carnal trifling; it has been the snare of pious people, and the bane of public virtue, from the days of the prophets to the present hour. It is very true, that Popery by any other designation would be equally odious to an enlightened and inquiring person; but the refining system has not done much to fix public attention upon the meritricious and sanguinary character of this great corruption of Christianity. We can philosophise and we can argue, as well as some other people; but our business is with the mass, and this requires not philosophy nor sublety, but plain truth and matter of fact. Wherefore, we return to illustrate the propriety of our heading, by some extracts from the constitutions and canons of the man of sin, as promised in our last number but one; from which it will be seen, that as the councils were considered authority by Dens, he was not without sanction by men whose opinions and conduct were quite as good evidence upon this subject as the assertions of the Leitrim Goliath, or the Moses of Dublin. Be it observed, too, that in the 34th of the Constitutions of Pope Innocent the 4th, and the 13th of Clement the 4th, it is said, "If any one blot out, diminish, or alter *any of these constitutions*, without the consent of the apostolic see, he must be proceeded against, as a public defender or favorer of heretics! All statutes contrary to these must be abolished and rased out of all places and cities within their jurisdiction!" The decretals of Sextus, again, make these articles part of the Canon Law.

Well, then, here goes for the confirmation of those sanguinary doctrines affecting heretics, that are taught by Dens, a book, let it not be forgotten, which is used as a class-book and *committed to memory* in the popish college at Carlow;—which is the book of conference by the Romish clergy of Ireland, by the order of their bishops;—which is "the *best* book to promote the knowledge of religion" in this country; and of which a very large edition has been recently published, under the sanction of Daniel Murray, the Papist Archbishop of Dublin, with an additional volume collated by himself:—

By a decree of Pope Urban II., who began his reign in 1088, it is pronounced that "they are not murderers who, in their ardent zeal against those who are excommunicated by the Catholic mother, *shall* KILL *any of them!*"

In the Constitutions of Innocent III., who became Pope in 1198, and who established the Inquisition, it is ordained, that "Princes and secular powers shall be compelled to the execution of the laws against heretics, viz.: that being excommunicated *by the very fact*, their goods are to be confiscated and themselves imprisoned. Whosoever apprehends them hath free leave to take from them all their goods, and full right to enjoy them." A remission of sins and absolution from penance was granted by Innocent to the besiegers of Beziers and the *slaughterers of its seventy thousand inhabitants!*

By the quotation in the above paragraph, we find, that even lay papists are allowed and encouraged to act as both judges and executioners against Protestants. Such is precisely the case with the papists in Ireland at this day, as we learn from the facts illustrated by the engraving in our first page.

In the year 1243, Innocent IV. was elected pope, in 1254, Alexander IV., and in 1265, Clement IV.; all of whom require bishops' vicars, and inquisitors, assisted by the magistrates, to inquire after, take, and spoil heretics; and to send soldiers for this purpose. They declare also, that *the very house in which the heretic is found must be destroyed*, and never built again, and so must all the other houses contiguous to it, if they belong to the same person. The owners must be imprisoned, and must be compelled, *by any punishments* [even the torture] *short of death*, to confess their errors, and to accuse all other heretics!!!

In the year 1294, Boniface VIII. commenced his papal government, by renewing or confirming the constitutionsof the *Innocents* and *Clements* against heretics; and superadded to their zealous means of purifying the church of heresy, that "commendable practice," as one historian designates it, "of *burning heretics!*"

In 1363, Pope Urban V., like some of his predecessors, granted a plenary indulgence to all who would *fight against heretics.*

In 1417, Pope Martin V. issued a bull, reviving the decrees of Clement and Innocent above-mentioned, and superadded many particulars of heretical pravity to be visited with *the extreme punishment.* This bull of Pope Martin was confirmed by the Council of Constance; in the practical interpretation of which John Huss was condemned and given up, *his soul to the devil* and HIS BODY TO THE FLAMES!

In 1453, Pope Nicholas V., after deliberating with "his brethren the cardinals," promised a "*full pardon of all sins* and an *augmentation of the rewards of eternal life* to such as would FIGHT AGAINST heretics, and rid the world of the pest!"

These are but a few extracts from volumes upon volumes of canons, constitutions, and bulls of the Popes, through successive ages, proving that the decrees of councils, referred to in the 11th number of the Confederate, pp. 175-6, are positive principles of the God-insulting and soul-destroying mystery of Rome. Our space and plan permitting, we might insert a catalogue of corresponding edicts, proclamations and acts of sovereigns, princes, &c. &c. under the assumed authority and influence of their *Holinesses.* We shall mention only one or two from the histories of different states and kingdoms in connexion with, or subservient to, the papal see.

Frederick II. of Germany ordered, that the Patareni and *all other heretics* shall be duly punished; "THEY SHALL NOT BE SUFFERED TO LIVE!"

Henry IV. of England, in a statute against the Lollards, decrees, that "after sentence pronounced against these heretics, the mayor, the sheriff, or their officers who must be present at their execution, must take them into their custody, and BURN THEM BEFORE THE PEOPLE, in some eminent place!"

Louis VII. of France condemned "to EXTIRPATION all who should be proved guilty of holding or abetting heresy, and ordered the *burning of their* BONES, if they should not be detected before death!"

In short, the history of Europe from the beginning of the 11th century until the reformation from Popery, is little more than a catalogue of statutes against heretics and a detail of the tortures and massacres by which it was endeavoured to eradicate the seed of the kingdom and to exterminate the heritage of the Lord. We must return to this subject; and when we do so, shall give the opinions of the most eminent saints in the Romish calendar upon the proper punishment of contumacious unbelievers.

ON DITS, &c.

THE PROTESTANT CONFEDERATION, we are rejoiced to find, is rapidly extending. The original body in Dublin, which includes several leaders of the old Conservative Society and Grand Orange Lodge, experiences a daily increase; and kindred societies have been formed in Waterford, Wexford, and Roscommon. We have yielded to the D'Olier-street committee, in a request to publish the proceedings of their body, an abstract of which will hereafter be given weekly in the Confederate. Their usefulness, by the loan of small sums to poor Protestants, and the providing of situations for servants, laborers, &c. cannot be too much commended.

Fifty Orange Lodges, in Enniskillen district, dissolved themselves a few days ago, after resolving to form a Protestant Confederation.

The Pope has appointed Roman Catholic missionaries to the West Indies and Leeward Islands.

A report is in circulation, that Earl Spencer, the former Lord Althorpe, and minister of William the Fourth, has been what is called reconciled to the church of Rome—in other words, has turned Papist.

Notwithstanding the withdrawal of the parliamentary grant from the Kildare-place Education Society, there are still upwards of 1,000 schools in its connexion, which continue to be as well attended as at any former period. The subscriptions last year amounted to £2,871, and the number of cheap books issued for the past year was 34,378.

The General Assembly of the Church of Scotland is at present holding its session. The spirit of the Reformation is in its midst, and grateful results may be anticipated. When will the example be followed by an Episcopal convocation?

Petitions to Parliament and an Address to the King against the Board of Education, Maynooth College, and the Popish convents in Ireland, have been forwarded from the Rev. Mr. M'Crea and the congregation at Ebenezer chapel. The Protestant Confederation will send similar petitions on Monday.

NOTICES.

H. E. on the Dissolution of the G. O. L. next week.

To CORRESPONDENTS.—The communications of our friends are now so numerous, that we must beg them to receive this general acknowledgment, with the promise of more particular attention to their favors at a future day.

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THE

PROTESTANT CONFEDERATE

AND MIRROR OF TRUTH.

No. XIV. "NO POPERY." VOL. I.

LATIMER PREACHING BEFORE EDWARD VI.

[ONE PENNY.]

LATIMER PREACHING.

THE events connected with the Reformation are naturally among the most important and interesting pictures of British history. Among those individuals on whose name a light is reflected from the dawning radiance of religious liberty, the "boy king," Edward the Sixth, and the zealous prelate, Latimer, who in the succeeding reign sealed his devotion with his blood, occupy a prominent place—the former by his situation and amiability—the latter by his martyrdom and talents. The engraving on the other side represents these celebrated personages, surrounded by numerous other adherents of the new religion, in the character of preacher and listener; and we venture to think, the particular point of time, the arrangement of the picture, and the historical importance of the principal groups, will combine to render it acceptable to our readers.

The cut represents the ancient preaching-place at the palace of Westminster, where the bishop frequently lectured before the court, and with a freedom and boldness that procured him many enemies, who scrupled not to designate him as "a seditious fellow."

In the preceding reign, indeed, he was accused thus in the king's presence, and endured from Henry the terrific sound of "What say to that, Sir?" A man of less resolution and weaker nerves would have been lost: Latimer, kneeling, made no immediate answer; and, turning to his accuser, demanded in what manner he should preach before his sovereign? At the same time, he put several other unanswerable questions to his abashed enemy, which completely disabled him from proceeding. Perceiving the advantage he had gained, Latimer expressed himself willing to resign an office he did not solicit; but declared, if he still held it, he must discharge his duty, and speak as conscience dictated. He escaped without even a reprimand, which, it is probable, was more than he hoped; as his friends told him, with tears in their eyes, they expected he would have passed the following night in the tower.

It must be acknowledged, that the prelates of ancient times frequently ventured to give their sovereigns very bold advice; and, indeed, spared them not. Latimer, in preaching before Edward VI., A. D. 1549, mentioned to the young monarch, that it would be proper he should expend no more money than was absolutely necessary upon horses, which kings might keep to a moderate extent, but not to the injury of the poor, in lavishing upon their maintenance what ought to be given for charitable purposes. From this circumstance, and subsequent words, it may be supposed that our kings were rather extravagant in this particular. "I was once offended with the king's horses," said the bishop, "and, therefore, took occasion to speak in the presence of the king's majesty that dead is, when abbeys stood. Abbeys were ordained for the comfort of the poor; wherefore, I said, it was not decent

that the king's horses should be kept in them, as many were at that time; the living of poor men thereby minished, and taken away.

Latimer once told the congregation assembled in the *shrines* of St. Paul's, that they were troubled with *un*preaching prelates—a custom of the dignified clergy he severely reprobated. He then pointed out their excuses for this omission of their duty. "They are so troubled with lordly lying; they be so placed in palaces; couched in courts; ruffling in their rents dancing in their dominions; burthened with ambassage; pampering of their paunches, like a monk that maketh his jubilee!"

Another sermon by Latimer, preached before Edward VI., gives the following account of his family. "My father was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by year at the uttermost; and hereupon he tilled so much, as kept half a dozen men. He had walk for an hundred sheep, and my mother milked thirty kyne. He was able, and did find the king a harness, with himself and his horse, while he came to the place he should receive the king's wages. I can remember that I buckled his harness, when he went unto Blackheath field. He kept me to school, or else I had not been able to have preached before the king's majesty now."

THE METEOR.

A shepherd on the silent moor
Pursued his lone employ,
And by him watch'd, at midnight hour,
His loved and gentle boy.

The night was still, the sky was clear,
The moon and stars were bright;
And well the youngster lov'd to hear
Of those fair orbs of light.

Whe nlo! an earth-born meteor's glare
Made stars and planets dim;
In transient splendor through the air
Its glory seem'd to swim.

No more could star's or planet's spell
The stripling's eye enchant;
He only urged his sire to tell
Of this new visitant.

But, ere the shepherd found a tongue,
The meteor's gleam was gone;
And in their glory o'er them hung
The orbs of night alone.

Canst thou the simple lesson read
My artless muse hath given?
The only lights that safely lead
Are those that shine from heaven.

One far more bright than sun or star
Beams forth to every soul;
To guide, if nothing earthly mar,
To heaven's eternal goal!

DIVINE PERFECTION OF THE CHARACTER OF OUR SAVIOUR.

THE majesty of the Scriptures, says Rosseau, strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible are they, compared with the Scriptures! Is it possible a book at once so simple and so sublime should merely be the work of man? What prepossession, what blindess it must be, to compare the son of Sophroniscus to the Son of Mary! What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might be doubted if Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had therefore only to say what they had done, and to reduce their examples to precept. But where could Jesus learn among his contemporaries that pure and sublime morality, of which he has given us both precept and example? The death of Socrates, peacefully philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be found. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a philosopher, the life and death of Jesus were those of a God.

WHY PROTESTANTS REJECT THE APOCRYPHA.

THE Apocrypha, which in the Douay Bible are named "Tobias, Judith, Esther from the 10th chapter, 4th verse, Wisdom, Ecclesiasticus, Baruch, Daniel from the 23d to the 90th verse of the 3d chapter and the 13th and 14th chapters, first and second Maccabees," are rejected by Protestants, and not accounted inspired or canonical:—

1. Because none of these books or chapters are found written in the Hebrew tongue, in which all the really inspired Scriptures of the Old Testament are written.

2. Because they were *never* received by the Jewish church as part of the word of God. Paul tells us, that the words of God were committed to the Jews. See Rom. iii. 3, and ix. 4. Now, the Lord Jesus often accused the Jews of making void the word of God, by *adding* their own traditions to it; but He never once accused them of *taking from* the word; which he surely would have done, if these books which they rejected were the word of God. Josephus, a learned Jew, who lived at the same time with St. Paul, gives an account of the books which the Jews believe to be inspired, which are those which Protestants now receive.

3. Because they were *not* received by the *primitive* Christians. They are not included in the catalogue of inspired writings, made by Melito, Bishop of Sardis, in the second century. Nor in the lists made by Athanasius, Hilary, Cyril, Ephiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others, in the fourth century; neither are they found in the list of canonical books recognised by the council of Laodicea in the same century, which council was acknowledged by the general body of Christians.

4. Some of these books plainly confess that they are *not* inspired writings. Thus, in 1 Mac. iv. 46, and ix. 27, it is confessed that there was then *no* prophet in Israel. In 2 Mac. ii. 24, we are told this book is only an *abridgment*; and in xv. 39, the writer begs for pardon if he has not written the history *correctly*. Would an inspired writer act so?

5. They contain many passages, which contradict the canonical inspired Scriptures. Thus, Wisd. xv. 14, which it is pretended was written by Solomon, contradicts 3 Kings, iv. 20—25. In Baruch, i. 4, we are told that Baruch went to Babylonia; which contradicts Jeremiah xlii. 4—7, where we are told he was taken by force into Egypt. In 2 Mac. xiv. 41 to the end, suicide is praised, in opposition to Exodus xx. 13. In Tobias vi. 19, enchantments are used, which are forbidden in Lev. xix. 26, Deut. xviii. 10, &c. Tobias, xii. 8, and Ecclesiasticus xxxv. 3, teach salvation by works contrary to Rom. iii. 20, 24; Gal. ii. 16; Eph. ii. 9. In Mac. ii. 5, Jeremiah is represented as hiding the ark of the covenant, that the people might have it again when they returned from Babylon; this contradicts Jeremiah iii. 16.

6. Because these books contradict themselves. In 1 Mac. vi. 16, Antiochus is said to have died in Babylon; in 2 Mac. i. 16, he is said to die at Nanea in Persia: and in chap. ix. 28, he is again said to die in a strange land. That is, he died *three* times. Tobias v. 18, contradicts xii. 15.

THE CHURCH OF OUR FATHERS.

Half screen'd by its trees in the Sabbath's calm smile,
The Church of our fathers, how meekly it stands;
Oh! villagers, gaze on the old hallow'd pile,
It was dear to their hearts, it was rais'd by their hands.
Who loves not the place where they worshipp'd their God?
Who loves not the ground where their ashes repose?
Dear even the daisy that blooms on the sod,
For dear is the dust out of which it arose.

TENDER MERCIES OF THE WICKED.

PHILIP III. of Spain, having been on one occasion so moved by the cries of the condemned, at an Auto da Fe, as to say, "How hard it is for men to die for their belief," the Inquisitor-General sent to inform him, that the Holy Office expected satisfaction for his crime: nor would he be appeased till the king consented to have some blood drawn from his arm, which the executioner threw into the fire before the whole assemblage of Madrid!

ACCOUCHEMENT EXTRAORDINARY!

In an *Italian* treatise, entitled "The Miracles of the most Glorious *Virgin Mary our Lady*," taken from divers Catholic and approved authors, by the most Reverend Father Don Sylvano Razzi Friar of the order Camaldouse, we have the ensuing miracle, worthy to be incorporated with the notes to *Peter Dens* on the sacrament of confession.

"There was a certain abbess that governed her nuns very religiously, and with all her power forcing them to the observance of their vow of chastity; but by the *instigation* and the secret judgment of God, she happened to fall into a carnal intrigue with a servant in the monastery; and notwithstanding she found herself *enciente*, yet she continued to compel her nuns to the strict observance of their duties, and by that means made them her enemies. The nuns soon discovered the condition of their abbess, and made complaint to their bishop; the abbess hereupon retired to her private chapel, there with great devotion, and many tears, she recommended herself most passionately to the Blessed Virgin Mary, and as she was doing so, she fell into a slumber, and beheld the Virgin Mary between two angels, and heard her say, that she did not only forgive her, but did also promise that she should soon be freed from infamy. And so it fell out, for the Blessed Virgin sent two angels, who dexterously eased her of her burden, and carried the infant to a certain hermit hard by, who for seven years nourished it and brought it up. The abbess, being freed from the obloquy, the Virgin Mary admonished her to beware of the same sin in future. Soon after the bishop, visiting the monastery, on entering the chapter called before him the abbess, whom having severely rebuked, he commanded out; and she, nothing fearing, staid without, and permitted two old priests sent by the bishop to clear the matter, who upon careful examination, perceiving no sign of her pregnancy, acquitted her from that suspicion, and the bishop cast himself at her feet, and implored her pardon, and expelled from the monastery all her evil detractors and accusers. But some time after the abbess recounted to the said bishop, *in confession*, the matter as it really was, whereupon he blessed her, and sent the two old priests to the hermit to know what became of the infant. These holy confessors found with the hermit a fine boy, whom he affirmed two most beautiful youths brought to him, recommended to his care by the blessed Virgin Mary. The bishop, on hearing the particulars, was extraordinarily rejoiced. The child, in process of time, proved such a one as was judged worthy and fit, as well for learning as manners, to succeed to the same bishopric."

The confessor of Victor Amadeus, King of Sardinia, who was a Jesuit, on his death-bed much wished to see the King. He was gratified, and addressed him as follows:—"Sire, you have always treated me with the greatest kindness; I will be grateful for it. Never have a Jesuit for your confessor again; do not question me further on the subject, as I dare not answer you."

THE CHARITY BAZAAR.

The charity bazaar—where rings,
And gloves, and smiles, are brought;
Where Lady Jane may strive and strain—
Where gold and hearts are caught;
Where ladies stand behind their stalls
To flirt, and mince, and wile,
Where gentlemen may strut and quiz,
And bow, and laugh, and smile;
Where all the beauty of the land
Is seen for half-a-crown;
Where plebeians talk with peeresses,
And never fear a frown;
Where change is given—in bright looks,
Beam'd freely near and far;
Where belles may flatter, beaux may chatter—
The charity bazaar!

Where England's graces may be view'd—
A bright-eyed glorious show;
Where modesty seems pass'd away,
And foreign fashions grow;
Where the dear, sacred name of wife
And daughter, is abused;
And where our sisters all are placed
For men to be amused.
Where those who're shrined within our hearts,
Trifle their time away,
And waste, or worse than waste their hours,
The morning of their day.
Where Lady Ann may flirt her fan,
At Lord Dash—fashion's star;
Where flippancy will pass for wit—
The charity bazaar!

NEUTRALS.

I hate and abhor all neutrals. They are a species of hermaphrodite, for which both sexes blush. They constitute that abominable gender which no Frenchman or Italian can tolerate—a gender in name only, but not in reality—a thing in *um* or *on*, below the dignity of vegetable life. I never could "*it*" even a child or an idiot,

"O thou whom Johnston must abhor,
And Ralph will soon turn to the door,"

List, list, oh list!—(I do not mean *in* my regiment, but to my words.)

For the elective franchise there have been struggles, petitions, speechifyings, writings, publishings, and all but risings in open rebellion; and now that, through exertions unparallelled, it is obtained, *you decline making use* of the privilege! With all the fickleness of a lover who has obtained the object of his heart's wish, you turn from possession, and neglect the object of your former idolatry!

Is this manly? Is it rational? Is it right?

Manly it cannot be; for it is the cowardly offspring of intimidation—the fruit of a spirit that had rather offend conscience than a party.

Rational it is not; for our reason teaches us to prize objects in proportion to the price of labor and exertion which they have cost.

Right it is not; for it can never be right to yield on *private* ground that which *conscience* tells us should be exercised for the public good.

What is it, then?

It is cowardly! mean! despicable! and must ultimately subject those who have recourse to it to the curse of the Laodiceans (Rev. chap. iii. 15, 16.)

THE MONASTIC INSTITUTION.

The monastic institution was originally among the Gauls a profession devoted to the cultivation of letters. The labor of transcribing books, which then formed one of the chief occupations of the monks, continued with them till the discovery of the admirable art of printing. It is thus that all impartial historians dispense only bare justice to the ancient monks by acknowledging, that it is to their care and industry, in a great degree, we are indebted for the valuable remains of antiquity, as well sacred as profane. This fact, however, so far from being honorable is most disgraceful to the idle drones, luxurious hypocrites, and self-righteous zealots who are continually referring to the writings of fathers, as proofs of the learning and piety of the popish doctors. The practice reminds us of a dispute between an industrious republican of the United States and a profligate descendant from a noble house, in which the latter repeatedly urged his hereditary dignity in contrast with the social circumstances of the former. "It is very true, "said the honest citizen, "I am the first of my family, and you are the last of yours."

The sublime productions of the greatest geniuses of Athens and Rome found a secure asylum in the retreats of religion. The church, which had adopted the Greek and Latin languages, always used them; and without this circumstance an universal ignorance would have prevailed. Men were wanted, who, secluded from the world, would dedicate themselves to retirement by choice, to study by taste, to labor by duty; animated by the same genius and the same zeal, living in common under the same regulations, and who were willing to employ the leisure of their solitude in the laborious occupation of endless transcription.

It is fortunate for letters that this body existed; no individuals whose minds would have been occupied by domestic affairs and public matters, could have given themselves up to such long and painful labors; and this is one of the chief advantages we have derived from those industrious and learned solitaries, who, from the depth of their retreat, enlightened the world which they had quitted

THE LAST KICK FROM ROME.

The *Liverpool Standard* publishes the following most important piece of intelligence. We are assured, upon the veracity of a Roman Catholic who has access to the highest official and penitential circles, that his Holiness the Pope has recently issued a rescript, addressed to his bishops, and others of the faithful, prohibiting any Roman Catholic, under pain of mortal sin, from sitting or standing, or being in any position within *two feet* of any protestant or other heretic! This news, we understand, has perplexed the good people exceedingly; but some say it has been done for the generous purpose of preventing crime in Ireland, inasmuch as it is necessary to be *within* two feet of any person before you can beat his brains out, and rifle his pockets. Others take a different view of the matter, and consider that it is a contrivance of the priests to levy more money at confession, in consequence of the unavoidable violations of so extraordinary a prohibition. At any rate, some of the members of the reformed corporations are amazingly puzzled as to how they can dispose of their respective persons when they meet in council. Mr. Councillor Shiel cannot, without committing sin, sit near Mr. Councillor Bolton, or any other unitarian. Then, again, how can he shake hands with his heretical constituents? Dr. Collins, we are told, from this unfortunate cause alone, will be obliged to give up the greater part of his most extensive practice; and a certain Saturday newspaper, to preserve the purity of the priests, will in future have to be composed and conducted by the faithful exclusively. How those who sell gin, or deal in old clothes, can safely deal in future, without making a cheap contract with their father confessors, we do not pretend to know. Then, be it remembered, there are the densely packed crowds of mixed radicals, who are squeezed together in Clayton-square—how are they who thus sin to square accounts with their priests? But, indeed, the same question might be asked with respect to the rogues on the treadmill, and many other interesting persons who are unavoidably brought into contact. His holiness must be written to, and requested to rescind this very absurd rescript.

Pope Benedict the Fourteenth, being desirous to furnish Montesquieu with a proof of his friendship, offered him a permanent *dispensation* from fasting, that would also extend to his family. The grateful president was in a few days waited on by the proper officer, and presented the Bull, conferring so great a privilege. In taking leave, however, the bishop produced a note of charges attending the gift, which threw Montesquieu into dismay. "Take back," said he, "the document to his holiness; the Pope is an honorable man, tell him I will take his word for it, and run the risk with heaven."

THE SCOTTISH MARTYRS.

WHAT these dared, and what they obtained for their country, is yet the theme of a thousand traditions. Cairns and battle-fields, their hiding-places in the dells and ravines of the southland mountains, and their preaching-stations in the glens and on the braes, recall their devotedness and heroism in the cause of truth; and the record of their deeds long formed, next to the BOOK which they died to bequeath, the most precious and soul-feeding literature of the people:—I mean the mass of the people, as distinguished from that portion of the higher orders who believed the early reformers, and still more the Covenanters, a weak and fanatical generation, who went to the stake for what was reckoned scarce worth a moment's contention. *The Cloud of Witnesses*—how fine a title!—*Naphtali*, and *Peden's Prophecies* long obtained, and do, we hope, still occupy an honored niche in the hanging-shelf or window-sills of the cottages and small farm-houses of Scotland; and these volumes have made the tyranny of the Stuarts, and the cruelty of their minions, civil and military, familiar to every *old-fashioned* child in the country. But of the first discoverers and disseminators of religious truth, while thick darkness brooded on the land, and the people groaned beneath the rapacity and oppression of a priesthood, rendered intolerant and grossly corrupt by power, wealth, and luxury, much less is generally known. The martyrdom of George Wishart, and the hardihood and apostolic boldness of John Knox, form the first epoch familiarly remembered. But the reformation had, by this time, made important progress. It had passed the burning stage; and the flames which had consumed Hamilton, Forret, Straiton, and Gourlay, had already kindled brands which were never again to be quenched till light irradiated the whole land. It is of these first martyrs of the reformed doctrines I mean to tell, as I am confident many will like to hear of them.

PATRICK HAMILTON.

The honor of being the first martyr for truth and religious freedom in Scotland, belongs to Patrick Hamilton. He was a younger son of Sir Patrick Hamilton of Kincavil, and was of the blood royal of Scotland. He is described by Buchanan as a son of the sister of John Duke of Albany, and of a brother of the Earl of Arran. His grandfather was certainly that Lord Hamilton who married the sister of James III. He was intended for the church, where the nobility generally bestowed their younger sons; and in childhood he obtained an abbacy,—church benefices being then conferred as early upon children, as military commissions were upon infants of the privileged class till a recent period. How the truth first broke in upon his young and enthusiastic mind is not ascertained. But heretical books were now finding their way from the Low Countries into Scotland; and the study of the

Fathers, the works of Augustine and Jerome, composed in the early and pure ages of Christianity, gave a widely different view of religious truth, and of the doctrines and discipline of a Christian church, from that which Hamilton saw in Scotland, and which prevailed over most part of Europe. His sanguine, bold, and questioning spirit, and the freedom with which he spoke of the degeneracy and corruptions of the church, early drew suspicion upon him from the clergy, now first roused from their long slumber of security by the spread of the Lutheran heresy in other countries, and the discontents which their rapacious exactions and their scandalous lives were exciting among the people. Patrick Hamilton judged it prudent to leave Scotland; and inclination and the thirst of knowledge led him first to Wittenberg, where he was kindly received by Luther and Melancthon. They were delighted with his zeal and sincerity; and, highly recommended by them, he took the step which fixed his own fate, and accelerated the reformation in Scotland. Philip, Landgrave of Hesse, had recently established a Protestant university at Marpurg, the head of which was a man of singular excellence and piety. He was Francis Lambert of Avignon. He had left France, and given up a lucrative employment from attachment to the new doctrines. From his lips, the Scotsman, so alike in character and situation, eagerly imbibed the truth for which his soul panted. It is not wonderful that Lambert conceived a warm affection for his disciple, who, with the fervor and generosity of youth,—for Hamilton was not much above twenty,—resolved to return home to proclaim the glad tidings to his oppressed and benighted countrymen, and he defended himself and his opinions with that blended modesty and firmness which made a deep impression on all save those who were resolved on his sacrifice. He perished in his twenty-fourth year, with a spirit worthy of the first martyrs. His last words were, "*How long, O Lord, shall darkness cover this land! How long wilt thou suffer this oppression of men?*" "The flames," says Pinkerton, "in which he expired, were in the course of one generation to enlighten all Scotland, and to consume with avenging fury the Romish superstition, the papal power, and the prelacy itself." Patrick Hamilton's martyrdom occurred in the year 1528. His family were suspected to have imbibed the new heresy. His brother, Sir James Hamilton, sheriff of Linlithgow, was advised by his royal relative, King James V., to flee, as the monarch himself was so completely priest-ridden, that he durst not extend his prerogative of mercy to the victims marked out by the bishops and churchmen. The lands and moveables of Sir James were confiscated, and himself condemned as a heretic. Catherine, the sister of Patrick and James, also fled to England for a time. On her trial she maintained her opinions; but the king prevailed with her to recant, and she escaped.

The birth, the youth, and the sufferings of Hamilton, the heroism of his conduct, and his cruel death, besides exciting com-

passion amoug the people, induced inquiry among the learned, and especially among the younger churchmen. Many fled, and some within a few years suffered the same cruel death, in maintenance of the faith he had embraced.

PRESBYTERIANISM AND POPERY.

THANKS to the great Head of the church, the Assembly of Scotland has done its duty in reference to the apostate synagogue. At the instance of the committee on Popery, whose debtors we are, it has been resolved—

"That the Assembly renew the instructions issued to its ministers in 1834, viz:—that the General Assembly, adhering to the declarations repeatedly made by former Assemblies, that Popery is that falling away or apostacy from the Christian faith, foretold by the apostle of our Lord Jesus Christ—recommend to all the ministers of this church, that they statedly preach on the errors of Popery, and on the principles of the reformation, as enjoined particularly by Assembly of 1749; and that they be at due pains, by holy, affectionate counsel, to bring individual papists to a knowledge of the errors of the system by which they are deceived."

Upon this proposition, Dr. Dewar and Lord Moncrieff spoke in *deprecation of controversy*, and made some very strange assertions as to the amiability and candor of Irish papists; and the doubtfulness of maintaining the deep-rooted principles of Protestantism, or eradicating the spreading errors of Popery in Scotland, by making them debateable matter.

Mr. Clark, of Inverness, said, the remarks contained in the report, with regard to the nature of Popery, were precisely the same as those which had been uniformly made by this church. If the expressions which were used were harsh, they were directed not against individuals, but against the system. He held it to be indispensible, in maintaining the truth, that expressions calculated to convey full ideas should be used. As an illustration of the evil which results from looseness of language in reference to these matters, he would refer to the use which was made by the papists of the word Catholic. The term was popularly applied to designate the followers of the church of Rome; but the priests, by confusing the popular with the etymological meaning, drew from it a sophistical argument in their own favor. It would be observed that this report wholly proceeded on the fact, that POPERY IS IDOLATRY. Every minister here has signed the Confession of Faith, which, among other declarations, contains one to the effect that Popery and Christianity are hostile to each other. As an instance of the increase of Popery, he referred to the island of Arran, containing a population of 2000 souls, now for the most part papists, though 80 or 100 years ago Protestantism prevailed there as much as popery did at this day. With regard to the subject of public controversies, surely no member of the Presbyterian church of Scotland could consider popery as any thing else than anti-christian; and they were exactly in the same position

as in former times, when the great question was settled by the arguments and labors of their persevering fathers. The resolution declared, in the first place, that they held the principle of their fathers; it then carries that declaration forward into action, proposing that controversy should be employed with prudence, and yet with zeal, for the exposure of papistical error. They would find the last General Assembly giving express directions to the managers of the royal bounty, similar to those which it was now proposed should again be given. He also referred to an order issued by a former Assembly, to the effect that preachers should be sent to those parts of the Highlands infected with Popery. The value of the souls of the men who had been misled by papistical delusions was a great consideration, and one of a purely spiritual nature. Another was drawn from individual interest. Where were the parts of Scotland which were most affected by the unsoundness of the body politic? He said the large towns of Scotland; and if the system be allowed to go on in these, it will ultimately affect the whole body politic. The efforts of those who were thus assembled in the large towns of Scotland, and who were in favor of papal dominion, must consequently be directed to the overthrow of Protestant institutions. He might mention as an instance the case of Dundee. Twenty years ago, there were just fifty persons called papists. Their number was now increased to 500. Mr. Clark concluded by moving, that "the General Assembly renew the declaration and instructions addressed in 1834 to the pastors of this church."

Captain Gordon agreed in the motion, and wished to make a few remarks on the views of those who differed from him in reference to the utility of controversy, from a wish that the house might not disperse under a false impression. It might be true, in reference to some individuals, that their use of controversial weapons among their congregations, tended to disperse them; but they were to remember that he did not advocate injudicious controversy, or that it should be carried on with an unchristian spirit—he advocated only such controversy as the Bible prescribed, and the reformers made use of; a controversy not with men, but with the errors they held. But besides this, the use of controversy had been tried, and had succeeded in a great degree; and he was astonished that Principal Dewar, having been in Ireland, had not possessed himself of certain facts on the other side. It was a notorious fact, that when the Roman Catholics were pointedly and affectionately addressed concerning their errors, great numbers of them had forsaken their church. He could adduce instances, not a few, but scattered over the length and breadth of this land, where the Roman Catholics had been detached from their religion by scores and by hundreds, through the means of controversial preaching. They could never succeed in reaching the Roman Catholics but by controversial appeals to their principles. They appreciated the honesty and valued the consistency of such a line

of conduct; while, on the other hand, the man who made no effort to convince them, was thought either to know or to care little about their errors. He had stood in churches in Ireland, and had seen 30, 40, 50 of the Roman Catholics at a time coming forward to receive the sacrament, and abjuring the errors of their church Let them not be told, therefore, that the weapons of their fathers were blunted.

EFFECTS OF CIRCULATING THE BIBLE.

It is not without good reason that the priests in Ireland are afraid of the diffusion of Scriptural knowledge, and that some of them have implied the heresy of their system in declaring that Bible reading would make their people Protestants. The uniform consequence of a general dissemination of the Word of God has been an extensive reformation from the blind and superstitious service of Popery to the rational and holy service of Christ. The following is a brief sketch of the results which have attended the circulation of the sacred Scriptures, from the earliest periods of the Jewish commonwealth, down to the publication in England, on the 4th day of October, 1535, of the whole Bible in the national language, by Miles Coverdale. On the restoration of the tribe of Judah, Ezra (B. C. 446) collected and translated the Scriptures into the Chaldee, then the language of the people. From that time no Israelite ever bowed before an idol.

Before Christ, 277 they were translated into the Greek. This new delivery of the Scriptures by the seventy was the divine preparation for a revival of religion, and that revival was Christianity.

In A. D. 660, a great revival took place in the Eastern church, owing to a copy of the New Testament falling into the hands of a young Syrian.

In A. D. 1160, Waldo, a merchant of Lyons, devoted himself and his fortune to translating and spreading the Scriptures; the result was a revival of religion, spreading over a large extent of the most enslaved portion of Europe, Italy, and the South of France.

In 1360, Wickliffe gave the Scriptures to the people of England, and in 1517, Luther, finding a Bible in the dust of the German Conventual Library, proceeded to translate it, and in 1522, supplied the popular want of that country. The result was the German reformation.

The next era was the publication of the Bible in England, by Miles Coverdale, an event marked by unbounded popular rejoicing, and the ultimate renunciation of the mass and the other fictitious sacraments of Popery by the great body of the people.

There is more to be endured than enjoyed, in the general condition of human life:—

Strange cozenage! none would live past years again,
Yet all hope pleasure from what still remain.—*Dryden.*

PROTESTANT CONFEDERATION.

Beyond measure are we rejoiced at the prosperous workings of this admirable association, of which, we hope, every true Protestant in the country will ere long be a member. Its several sections for

Loans to persecuted Protestant Tradesmen, &c.
Provision for Protestant Orphans,
Supply of Protestant Servants and Employments,
Relief of Sick and Indigent Protestants,
Increase of Protestant electors, and
Diffusion of Protestant Knowledge,

Are all in a flourishing state. Within a few weeks nearly four hundred persons have in various ways obtained assistance from its agency or its funds.

On Tuesday evening we were highly gratified by an animated and talented debate among the young men in the knowledge section of the Confederation, at their Assembly Room, 16, D'Olier-street. The question, "*Ought Popery to be tolerated in a free state, and if so, to what extent?* It was spoken to by Mr. M. Collisson, Mr. George Phayre, Mr. T. V. Bell, Mr. P. C. Alcock, Mr. R. Morrison, Mr. Luke Ashmore, Mr. J. Moffitt, and Mr. W. Battersby. We have seldom heard, in the discussions of any assembly, more sound sense and Scriptural truth than were employed by the various speakers, whose several addresses were but duly received by a very large meeting of the members, with marked approbation. The general opinion of the debaters was, that Popery, being altogether a political, and not a religious system, and its administrations being subversive equally of religious and civil liberty, ought not to be tolerated in any free state. A very nice and ingenious analysis of Popery was made during the debate; and some powerful and convincing illustrations of its despotic and sanguinary character as exhibited in the "old almanack," were given by each successive orator. The speakers in *favor* of Popery managed their subject with considerable ingenuity; and made more of it, we feel convinced, than either Daniel of Dublin, or Daniel of Derrynane would have done.

SALVATION BY GRACE.

There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say we were not guilty of any thing at all in our consciences (we know ourselves far from this innocency—we cansay we know nothing by ourselves—but if we could) should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him; if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard

in the ear of God: if we did not commit the sins which daily and hourly, either in deed, word, or thought, we do commit; yet, in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off, then, all those wherein we have regarded our own glory—those things which men do to please men, and to satisfy our own liking—those things which we do for any by respect, not sincerely and purely for the love of God; and a small score will serve for the number of our righteous deeds. Let the holiest and best things we do but be considered. We are never better affected unto God that when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show unto the grand Majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if, in saying, "Call upon me," he had set us a very burdensome task?—HOOKER.

NOTICES.

We are requested by the Rev. Mr. M'Crea, to inform the *ex-commissioned* priest of Kilquade, that if he has any wish to meet that gentleman for discussion, Mr. M'Crea is ready to prove any thing and every thing that has appeared in the pages of the CONFEDERATE. He desires, at all events, that if Mr. Sinnott is getting tired of the *hocus pocus* of transubstantiation, he will have the goodness to choose some subject nearer home than the minister of Ebenezer Chapel, as an "*unbloody* sacrifice" on his idolatrous altar.

A CATHOLIC wishes us to explain the words in Matthew v. 27. "Amen, I say to thee, thou shalt not go out from thence TILL thou repay the last mite." Our answer is, in the terms of the Rhemes Annotators upon Matt. i. 25. "Helvetius and other heretics abuse these words TILL and FIRST BORN, against the perpetual virginity of our B. Lady; not knowing that the word TILL, is used in the Scripture in a perpetual sense, *i. e.* to mean for ever, as in Esaias, xlvi. 4, "even unto old age I am the same," which is to say, I am FOR EVER the same.

Several interesting articles intended for insertion this week have been unavoidably postponed. Correspondents who are not regardful of brevity, must endeavor to exercise towards us patience commensurate with that we are obliged to use in reading their productions.

The case of marriage between an uncle and his niece, (the former wife being alive;) by a *gentleman* of the friary, York-row, is not a solitary instance of the kind. Were we required to give evidence before Parliament upon the demoralizing influence of Popery, we could adduce twenty cases within our own knowledge of *popish bigamy*, by the felonious "indulgence" of the priesthood.

SCHOOLBOY next week.

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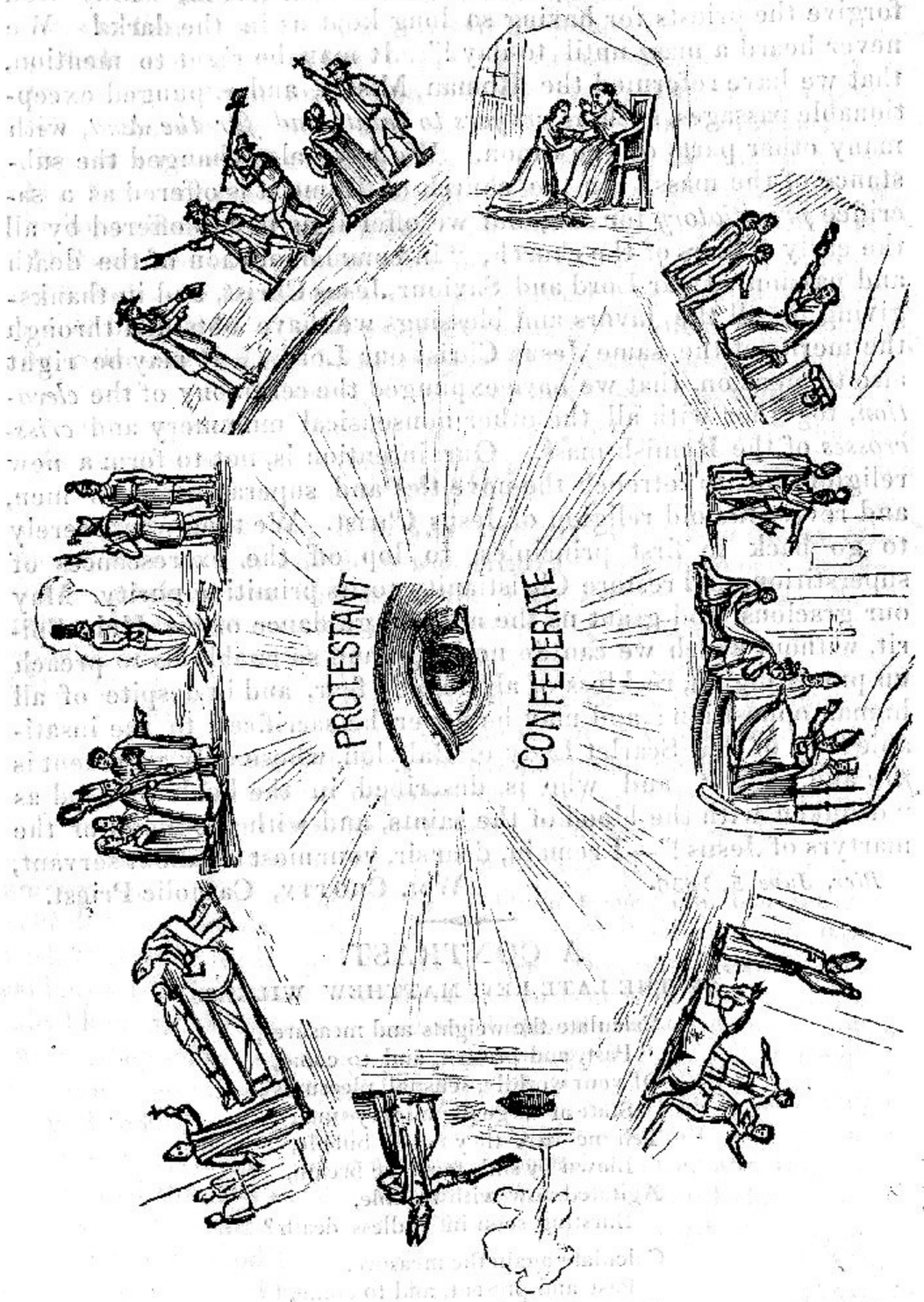
DUBLIN, SATURDAY, JUNE 18th, 1836.

THE
PROTESTANT CONFEDERATE
AND MIRROR OF TRUTH.

No. XV. "NO POPERY." VOL. I.



Want of space compels us to postpone the explanation of our frontispiece till next week.

[ONE PENNY.]

THE MASS CELEBRATED IN ENGLISH.

My Dear Sir,—We have glorious news to communicate to the friends of pure religion, which, we trust, will be hailed as the dawn of brighter and happier days for Ireland. On this day we have celebrated the ceremony of the Mass in the *vernacular tongue*. The people were highly edified and delighted; and, as they left the chapel, were heard to exclaim, "May God forgive the priests for having so long kept us in the dark! We never heard a mass until to-day!" It may be right to mention, that we have reformed the Roman Missal, and expunged exceptionable passages, such as *prayers to saints and for the dead*, with many other parts of the canon. We have also changed the substance of the mass. In the church of Rome it is offered as a sacrifice *propitiatory* for sin; but we offer it as it was offered by all the early fathers of the church, "in commemoration of the death and passion of our Lord and Saviour Jesus Christ, and in thanksgiving for all the favors and blessings we have obtained through the merits of the same Jesus Christ our Lord." It may be right also to mention, that we have expunged the ceremony of the *elevation*, together with all the other nonsensical mummery and *criss-crosses* of the Romish mass. Our intention is, not to form a new religion, but to retrench the novelties and superadditions of men, and revive the old religion of Jesus Christ. We then want merely to go back to first principles, to lop off the excrescences of superstition, and restore Christianity to its primitive purity. May our gracious God grant us the aid and guidance of his Holy Spirit, without which we can do nothing; and so enable us to preach up pure religion, reckless of all human fear, and in despite of all human opposition; and may he never be sacrificed to the insatiable fury of that Scarlet Lady of Babylon, whose only argument is *fire* and *faggot*, and who is described in the book of God as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus!"—I remain, dear sir, your most obedient servant,

Birr, June 5, 1836. Wm. Crotty, Catholic Priest.

A CONTRAST.

BY THE LATE REV. MATTHEW WILKES.

Calculate the weights and measures,
Past, and present, and to come,
Of your worldly, sensual, pleasures;
State at large the mighty sum;
Tell me—are they not a bubble,
Blown by sin's fantastic breath,
Agitated now with trouble,
Bursting soon in endless death?

Calculate again the measure,
Past, and present, and to come,
Of the Christian's holy pleasure;
State at large the mighty sum;
Tell me—is it not a river,
Ever flowing, ever free;
God *alone* the gracious giver?
Stop—and drink, and happy be.

THE SCOTTISH MARTYRS.

THE VICAR OF DOLLAR.

Dean Thomas Forrest, Vicar of Dollar, preached every Sunday to his parishioners the epistle or gospel, as it fell for the time; which then was a great novelty in Scotland, to see any man preach except a Black Friar, or a Grey Friar; therefore the friars envied him, and accused him to the bishop of Dunkeld, in whose diocese he remained, as an heretic, and one that showed the mysteries of the Scriptures to the vulgar people in English, to make the clergy detestable in the sight of the people. The bishop, moved by the friars' instigation, called the said Dean Thomas, and said to him, 'My joy, Dean Thomas, I love you well, and therefore I must give you my counsel how you shall rule and guide yourself.'—To whom Thomas said, 'I thank your lordship heartily.'—Then the bishop began his counsel on this manner:—'My joy, Dean Thomas, I am informed that ye preach the epistle or gospel every Sunday to your parishioners, and that you take not the cow and upmost cloth from your parishioners, which is very prejudicial to the churchmen; and therefore, my joy, Thomas, I would you took your cow and upmost cloth as other churchmen do; or else it is too much to preach every Sunday, for in so doing ye may make the people think that we should preach likewise! But it is enough for you when ye find any good epistle, or any good gospel, that setteth forth the liberty of the holy church, to preach that and let the rest be!'—Thomas answered, 'My Lord, I think that none of my parishioners will complain that I take not the cow nor the uppermost cloth, but will gladly give me the same, together with any other thing they have; and I will give and communicate with them any thing that I have; and so, my lord, we agree right well, and there is no discord amongst us. And where your lordship saith it is too much to preach every Sunday, indeed I think it is too little, and also would wish that your lordship did the like!'—'Nay, nay, Dean Thomas,' said my lord, 'let that be, for we are not ordained to preach.'—Then said Thomas, 'Where your lordship biddeth me preach, when I find any good epistle or a good gospel, truly, my lord, I have read the New Testament and the Old, and all the epistles and gospels, and among them I could never find an evil epistle, or an evil gospel; but if your lordship will show me the good epistle, and the good gospel, and the evil epistle and the evil gospel, then I shall preach the good, and omit the evil!' Then spake my lord stoutly, and said, 'I thank God that I never knew what the Old and New Testament was! Therefore, Dean Thomas, I will know nothing but my mass book, or breviary and pontifical!' Of these words arose a proverb, which is common in Scotland, 'Ye are like the bishop of Dunkeld, that knew neither the new nor the old law.'—'Go your way,' said my lord, 'and let be all these phantasies;

for if ye persevere in these erroneous opinions, ye will repent when ye may not mend it!'—Thomas said, 'I trust my cause be just in the presence of God, and therefore I care not much what do follow thereupon!' So my Lord and he departed at that time.

"He was divers times summoned before the bishops of St. Andrew's and Dunkeld, to give account of his doctrine; but he gave such reasons and answers that he escaped, till that cruel cardinal, David Beaton, got the upper hand.

"When he was brought to the place of execution, Friar Arbuckle biddeth him follow him—'Say, I believe in God,' saith the friar. 'I believe in God,' said he. 'And in our Lady,' said the Friar,—'I believe as our Lady believeth,' said he. 'Say,' said the friar, 'I believe in God and in our lady.' 'Cease,' said he, 'tempt me not! I know what I should say as well as you, thanks be to God!' So he left him, and tempted the rest after the like manner. In the meantime, while he was saying to the people, 'I never ministered the sacrament but I said, as the breath entereth into your mouth, so shall Christ dwell by lively faith into your hearts!' 'Away! away!' said one standing beside, with his jack on him, 'we will have no preaching here!' Another taking the New Testament out of his bosom, holdeth it up before the people, and crieth, 'heresy! heresy!' Then the people cried, 'burn him! burn him!' He cried with a loud voice, first in Latin, then in English, 'God be merciful to me a sinner!' After that, first in Latin, then in English, 'Lord Jesus, receive my spirit!' After that, as his manner was to end with some psalms, in his prayer, he began at the 51st psalm, in Latin, 'Miserere mei, Deus, secundum magnam tuam misericordiam,' &c. and so continued till they pulled the stool from under his feet, and so strangled him, and after burnt him."

PRESENTATION OF THE BIBLE TO QUEEN ELIZABETH.

QUEEN ELIZABETH succeeded to the crown of England in 1558, on the death of her sanguinary sister Mary. Elizabeth was a Protestant; and she restored the profession of the doctrines of the Reformation. On this account, the citizens of London made her a suitable present on the day of her coronation. As she rode in state through Cheapside, they contrived to let down a child dressed in white, having a copy of the English Bible, to present to her majesty. Elizabeth received the present, kissing the hands of the child; and having kissed the sacred volume, she pressed it to her bosom, thanking her good citizens of London for their valuable gift, at the same time declaring that she esteemed it of more value than her crown, and that she would make it her study and the rule of her life.

GODDESSES AND FEMALE SAINTS COPIED FROM BEAUTIFUL WOMEN.

VENUS rising out of the sea was the picture of Campaspe, mistress to Alexander the Great, or else that of the courtezan, Phryné. Whilst Phryné was young she served for an original to all those who drew the goddess Venus. The Venus of Cnidus was copied from the face of a courtezan whom Praxiteles was passionately fond of. Pliny mentions a painter who always drew the goddesses after some or other of his mistresses. "Fuit Arellius," says he, "Romæ celeber, paulo ante divum Augustum, nisi flagitio insigni corrupisset artem semper alicujus fœminæ amore flagrans, et ob id deas pingens, sed dilectarum imagine." "Arellius," says he, "was eminent at Rome a little before the time of Augustus Cæsar, but he basely prostituted his art, being always mad after one woman or other, and for that reason painting goddesses in the form of his favorites." Nor are the Christians free from this licentiousness; see the thesis of Voetius: "Aperit Molanus in libro de picturis sacris, cap. 29. Visæ inquit quandoque in locis ubi non decuit divorum imagines viventium adhuc hominum ora vultusque referre, ut huc umbratico velamento illorum quos amabant effigie pascerent oculos. Ad quas selectas et procacitur venustas formas pingi solere imagines deiparæ virginis probe norunt pictores." Molanus, in his treatise of holy paintings, shows what practices have been used. 'Pictures,' says he, 'have been seen in very improper places, representing saints whose features have exactly answered to those of persons still living, that under this symbolical dress they might feed their eyes with the effigies of those they loved. From what select and beautiful, but dishonest originals, the pictures of the virgin mother have been drawn, painters well know.'" I shall conclude with a passage out of the News from the Republic of Letters. The author explains a medal of Julian the apostate, upon which on one side is seen Serapis perfectly resembling Julian, and on the other the figure of a Hermanubis. It was no unusual thing to see statues of men altogether like those of some god; flattery or vanity has often been the cause of this disorder. Painting goddesses from favorite women might give Justin Martyr occasion to say, laughing at the pagans, that they worshipped their painters' mistresses. But I know not whether it is very fair to make the heathens responsible for the fancies of a Xeuxis, or a Lysippus. What would be said of a man that should pretend that those who believe they worship the image of St. Charles Borromeo, worship nothing but a picture made at pleasure, and the caprice of a painter? I say this, because though that saint was very homely, he is painted very handsome. This is an unavoidable thing in all religions where images are used: you must submit to the license of workmen, and must depend upon them for the air and shape of the objects of devotion. 'Deos ea facie novimus qua pictores et fictores voluerunt.'

THE SWADDLER DEFEATED!

OR, CATHOLIC SALVATION CONSIDERED SUPERIOR TO PROTESTANT.

Preacher—The morning's wet, and as we're met
Let's have some conversation.
Priest—You swaddling snake, how can you *spake?*
Who gave you ordination?
Mine's the true flock, Peter's our rock,
The church's firm foundation.

Chorus—We've councils, bulls, and holy sculls;
We've priests and blessed candle;
We've bells, and rings, and offerings,
And images to dandle.

Preacher—Can God's bless'd word, one proof afford
For all such idle fancies?
Boast as you will, the Scripture still
Condemns such necromancies.

Priest—Stop, thou curst man, of Luther's clan,
We want no cant or ranting;
The church decrees such things as these,
And what more can be wanting?

Chorus—We've holy bells, and blessed spells,
And anathemas terrible,
Whilst you, you knave, hope souls to save,
By preaching from your Bible.

Preacher—O sir, indeed, if you'd but read,
You'd see I'm right in preaching
That word divine, whose truths so shine,
That light comes with the teaching.

Priest—False prophet you, what can you do?
Can you work wonders high and low,
By trans'stantiation, cure the nation
As did our great Prince Hohenloe.

Chorus—We baptise bells, and bless egg-shells—
Can banish flies and maggots;
We may say mass, for horse or ass,
And converts make by faggots.

Preacher—When first to man the gospel plan
Was preach'd by God's anointed,
Nor fire nor sword, but his meek word,
Wrought that which he appointed.

Priest—Pooh, swaddler, true, but where were you,
And all your new profession,
When power to make a god of cake
We got by long succession?

Chorus—For we can bring a sacred string
Of martyr, pope, and saint;
In silver shrine their relics shine,
Which proves we don't invent.

Preacher—I must be plain, nothing more vain,
How could you Christ bring down,
Before whose throne, as God alone,
Archangels cast their crown?

Priest—There does he stay? he don't, I say,
I'll soon show you your error;
And make appear, our God is here,
Behold, and quake with terror.

Chorus—Behold our lamb, the great I AM,
In little box we fix,
Bow, kneel, adore, don't think it flour,
'Tis God that's in the pix!

Preacher—Not I, indeed, I'd sooner bleed
By sword, or blaze by faggots,
Than bow my head, to a god of bread,
That time would turn to maggots.

Priest—Stop, child of hell, hear when I tell
That not a devil lingers
In maid, child, man, salt, oil; nor can,
When the Host is in my fingers.

Chorus—Then indulgence we sell for pence,
And rosaries so blest;
And dead men's bones, and sacred stones,
And scapular on breast.

Preacher—Sir, no such thing can safety bring,
Or renovate our nature,
We're saved by grace, Christ is our peace:
He died for fallen creature.

Priest—Hark, bible man, that's your new plan,
No need then of confessions;
Of blessed spittle, holy pickle,
High masses, or processions.

Chorus—We've rounds on knees, at wells, stones, trees,
We've patrons, loughs, and station;
With things like these, we God appease
And work our own salvation.

Preacher—O sir, your plan, devised by man,
And all such vile deception
Will come to nought, and so they ought;
For lies are their protection.

Priest—Presumptuous fool, of Luther's school;
To saints for aid we go:
To them we pray, both night and day,
That they may grace bestow.

Chorus—Besides we can absolve a man
That's dead and almost rotten;
We flog his grave, his soul to save,
Whilst you leave him forgotten.

Preacher—There's no such way, in truth I say,
Taught by God's holy word;
Man must believe, and cease to grieve
The Spirit of the Lord.

Priest—I to your teeth say, underneath
Our souls in fire are placed;
And from Limbo they cannot go,
Till by the priest released.

Chorus—We've rosaries, and litanies;
And mass in all its glory;
And you a prayer will never hear,
To save from purgatory.

Preacher—If this be so, I wish to know
How priests can have the heart
To let souls lie in flames to fry,
Nor bid them all depart.

Chorus—Why spare your mass, 'till each soul pass?
Sir priest you're an impostor;
With av'rice cruel, leave souls for fuel:
No pence, no paternoster.

CHRISTIAN UNION.

God hath distributed variety of gifts and graces in different degrees amongst his people. The improvement of these gifts and graces to the glory of God, and our mutual edification, is the very scope and end of communion. Every man hath his proper gift of God, and the gifts and graces of all are this way made useful and beneficial. Job was exemplary for plainness and patience; Moses for faithfulness and meekness; Josiah for tenderness, and a melting spirit. Athanasius was prudent and active: Basil heavenly and of a sweet spirit: Chrysostom laborious, and without affectation: Ambrose resolved and grave. One hath quickness of parts, but not so solid a judgment: another is solid, but not ready and quick. One hath a good wit; another a better memory; a third excels them both in utterance. One is zealous, but ungrounded; another well principled, but timorous. One is wary and prudent; another open and plain-hearted. One is trembling and melting; another cheerful and full of comfort. Now the end and use of church-fellowship is to make a rich improvement unto all by a regular use and exercise of the gifts and graces found in every one. One must impart his light, and another his warmth. The eye (*viz.* the knowing man) cannot say to the hand (*viz.* the active man) I have no need of thee. Unspeakable are the benefits resulting from spiritual and orderly communion; but whatever the benefits be, they are cut all off by schisms and dissensions; for as faith is the grace by which we receive all from God, so love is the grace by which we share and divide the comfort of all among ourselves. The excellent things of the Spirit are lodged in earthen vessels, which death will shortly break, and then we have no more benefit by them; but these jars and divisions render saints, as it were, dead to one another whilst they are alive. Ah! how lovely, how sweet and desirable it is to live in the communion of such saints as are described, Mal. iii. 16. To hear them freely and humbly open their hearts and experiences to one another! After this manner, some say, the art of medicine was found out. As any one met with an herb, and discovered the virtue of it by any accident, he was to post it up; and so the physician's skill was perfected by a collection of those posted experiments. But, wo to us! we are ready to post up each other's failings and infirmities, to the shame and reproach of religion; and to furnish our common enemies with matter of contempt and scorn against us all.

CALL FOR CONTROVERSY.

In former numbers we have expressed our grateful sympathy with the church in Scotland, in its rising tone of anxiety for the prevention of popish ascendancy in these countries. In the report of the Assembly's committee to inquire into the state of popery, there are some observations generally applicable to the relative circumstances of the rival systems, which we are induced to extract, and to commend to the particular attention of our readers.

Of late years, the nearly universal abhorrence of the system of Popery, has sensibly declined, and in many influential quarters the inclination is progressively advancing to sacrifice the assertion and maintenance of Protestant truth to the fleeting objects of worldly politics. In the midst of this lukewarmness on the part of those who profess their attachment to the true faith, uncommon exertions are making by the adherents of the papacy, and high hopes are entertained by them, of regaining their former ascendancy in this country.

The entire overthrow of the popish hierarchy was, in Scotland, the work of one generation—the same men who saw it enthroned in universal ascendancy, having lived to witness its stateliest edifices ruined, its revenues confiscated, its observances proscribed, and all its glory vanished like a dream. This was accomplished by a few devoted individuals, possessed of no external influence, but arguments and denunciations based on God's eternal word, similar to those by which, in the apostolic age, the idolatries and superstitions were assailed by which the light of the patriarchal economy had been almost annihilated. Repugnant as those weapons are, to the doctrines of modern liberalism, they are just those which are most consonant to the claims of truth, and they are those which the experience of our own country, as well as of the world at large, abundantly demonstrates to have been uniformly blessed of God for the overthrow of error. Religious error and sinful practice, being both the effects of the corruption of human nature, are usually preceded by a state of mind which confounds the distinctions between right and wrong—which scepticism, as it flows from the ascendancy of depraved disposition, so it rapidly accelerates its progress towards the most pestilential errors, or the most revolting actions. What is wrong in sentiment being much more agreeable to fallen nature than what is right, the clear discernment of the danger inevitably proceeding from error in religion, is of indispensable necessity, in order to prevent the claims of truth from yielding to the various currents in which the stream of human corruption flows. It was on this principle the Scottish reformers acted, in their unsparing denunciations of the idolatries, and superstitions, and impieties, which had eclipsed for many a century, the light of the blessed gospel, as under another form, and other names, they had darkened the light of former dispensations. Nothing in the outward embellishments, or romantic associations of the system, prevented them from holding it forth to the abhor-

rence of their countrymen, as that revelation of the "man of sin," predicted and fore-doomed in the Scriptures of truth. And while the church of Scotland continued to tread in the steps of its illustrious founders, popery gradually waned, loaded with the universal detestation of a reformed kingdom. In the year 1679, a visitation of the Scottish missions was ordered by the court of Rome, and the report which was drawn up under their direction, states the number professing the Romish faith, in all Scotland, as not exceeding at that period 20,000. The testimony of its most zealous supporters, demonstrated that in little more than one century, Popery, from being the religion of this whole kingdom, came to be professed only by a mere fraction of its population, and these chiefly resident in the more obscure and inaccessible parts of the country.

But, after the church had been for a considerable time quietly established, zeal for the cause of the reformation began gradually to wax colder. While successive assemblies, down to the present day, instructed the committee for managing the royal bounty, to have especially in view the diminishing of Popery in the Highlands, and to send thither preachers and catechists well versed in that controversy; this part of their instructions became almost a dead letter.

The consequences of this supineness have been just what might have been anticipated, by all who carefully weighed the effects which proceeded, in former times, from a system diametrically opposite. There has been no sensible diminution in the relative number of the inhabitants of this country, who are deluded by this "mystery of iniquity," and there is rapidly spreading amongst us a spirit of utter indifference to the cause of the reformation. So profound is the ignorance which is spreading in many quarters on the nature of the contest waged by our fathers, in the palmy days of papal power, that patrons of the most oppressive system which ever appeared in the world, are raised high in public opinion as liberal minded men; and the intrepid assertors of the rights of man, of conscience, and of God, are denounced as illiberal and contracted bigots; while all this delusion is industriously propagated by the unwearied abettors of popery, which has ever been seen forwarding its dark designs on true religion and on human liberty, by "all deceivableness of unrighteousness."

Is it possible that this state of things can be seen in silence? If, for any considerable time, it shall continue to do so, we shall read our sin in our punishment. The hatred necessarily borne by the Romish church to our holy religion, by whose early defenders this country was delivered from its thraldom, and this hatred carried into action by the hidden, faithless, and crafty policy for which it has always been distinguished, may be expected to raise a more formidable assault against our rights and privileges, than aught which our mistaken Protestant opponents can effect. Far be it from us to evoke the angry elements of human passion, and to

make man the bitter enemy of man. We fully believe that the church never can more conspicuously show her anxiety to follow the benevolent example of her Divine Head, than when she demonstrates her love to man, by her unmitigated and uncompromising hostility to systems and principles by which the souls of men are deceived to their ruin. It was in this manner, that, in former days, she stood forth our country's greatest benefactor But what should the church do, at an eventful crisis like the present, more than she is actually doing already? Much, indeed, is doing in many respects, for the improvement of our country, by the exertions of the national church, and most cordially do we unite our prayers for a continued blessing on these pious efforts.

But, for a specific evil a specific remedy must be discovered. The increase of the number of our churches, desirable though this be, will not of itself recall those enslaved by the Church of Rome, who will enter none of those churches, and hold no ministerial connection with their pastors. Neither will the diffusion of education cure this evil, as many highly educated men are to be found among the most zealous abbetors of the Papacy, and not a few of considerable literary attainments have actually lapsed into Popery. Nothing can be more absurd than the frequent assertion we hear, that there is no danger of Popery being ever extended in this country by proselytism. But absurd though it be, it is extremely mischievous, as it leads to that utter neglect of this controversy, which, at convenient seasons, must make many the ready victims of Popish emissaries.

We must not omit to notice, that in their official publications, the office-bearers of the Church of Rome mention the number of their people in several of our towns as being in some degree increased by apostacy from the Protestant faith. Whether the number of those be considerable or not, who have become converts in this country to the Romish creed, the fact of the increasing numbers located in our towns, and inhabiting the rural districts of our country, professing what we fully believe to be a system of idolatry, is an evil to be deeply deplored. These numerous individuals are placed in a situation of imminent peril, while living in deep and fatal error; and great is the responsibility of a Christian church, entrusted with the superintendence of a country like this, if it leaves them to travel onwards to eternity undisturbed and unwarned. But besides the injury done to the victims of delusion, by thus disregarding their condition, manifold are the evils which may thence arise to our own people, who, by our indifference, will be insensibly led to regard that Popery, against which their fathers contended unto death, as by no means fraught with serious danger to the souls of men. This will be found to prove, in many cases, a fatal preparation for facilitating the proselytising exertions, in which the emissaries of Rome are putting forth unwearied energy in different parts of the country.

Synods—Presbyteries, and Sessions of the church, ought to be enjoined at their meetings, to consult and take what steps may appear to them best for diminishing the influence of Popery, and keeping alive attachment to the principles of the reformation. Professors of theology, and ministers of the gospel, should be recommended to pay due attention to the diffusion of an accurate knowledge of the Popish controversy, which is every year becoming of more importance in this country; and especially the parochial clergy ought to be solemnly exhorted to turn their attention to this subject. Pastoral letters, after the example of former times, should be addressed to all ranks of the people, thus exhibiting to the empire and to the world, the Protestant clergy, the zealous assertors of the religious principles maintained in stormier t imes by their holy and devoted fathers.

DISSOLUTION OF THE GRAND ORANGE LODGE.

Our foes may imagine they've broken the link
That united our hearts against those who assail us,
They prohibit our symbols; but little they think
Of the signs and the passwords that never can fail us.

To show the poor cowards how little we care
Tho' the pope and his myrmidons all were behind us,
Let the priest-ridden caitiffs come on, if they dare,—
They will then know the bonds that from henceforward bind us.

Brother, give me your hand; while with hearty good will
I receive the dear pledge, and return it as duly;
I promise and vow, that through good and through ill,
I will love you, and aid you, and stand by you truly.

For awhile in our lodges we cease to combine,
But have we resign'd our loved union for ever?
Ah no! but more firm, through God's grace, do we join,
Our king to defend and our church to deliver.

One pass-word we have which we ne'er can forget.
The one that of old raised our forefathers' spirit,
"No Surrender," their watchword, is our token yet;
And our sons and our son's sons the same shall inherit.

I'll still call you "Brother," yes, brother thou art,
Even closer and dearer than ever before;
And may all 'Brother Protestants' join hand and heart,
Till truth is triumphant and Popery no more.

A monk who had introduced himself to the bedside of a dying nobleman, who was at that time in a state of insensibility, continued crying out, "My lord, will you make the grant of such and such a thing to our monastery?" The sick man, unable to speak nodded his head. The monk turned round to the son, "You see, Sir, that my lord, your father, gives his consent to my request." The son, immediately exclaimed, "Father, is it your will that I sh ould kick this monk down stairs?" The usual nod was given. The young man immediately regarded the assiduities of the m onk by sending him with great precipitation out of the house.

THE VIRGIN MARY QUEEN OF THE INCONSTANTS.

Talk of the filth of Dens! Why the best and most devotional books of Popery are little better than histories of holy intrigues and canonised fornicators. The extract from the miracles of 'the most Glorious Virgin Mary our Lady,' by the Rev. Father Don Sylvano Razzi, &c. given in last week's Confederate, is only one from a number of such readings to be found in the edifying exercitations of the same venerable personage. The following is a faithful translation of another marvellous work of grace said to have been performed by the patroness of the nunnery and the confessional.

"There was in a monastery of nuns a certain virgin, named Beatrix, lovely in person, and of most devout spirit; she was zealously attached to the service of the mother of God, and incessantly offered particular devotions to her in secret, till in an unlucky hour, she cast her eyes on a certain *young* priest, of whom she became enamoured; at length she abandoned the monastery, and secretly fled away with her beloved priest. She, however, left the keys of the house on the altar, and previously to her departure commended herself to the adorable Virgin's mercy and protection. It came to pass, after some time, that the priest cast her off, and abandoned her; being reduced to extreme poverty, and ashamed to return to religious society, she for many years gave herself up to unrighteous practices. At length, she went in the habit of a secular, to the gate of her monastery, and inquired of the porteress, if she had any knowledge of one Beatrix, of that convent, to which the *she* porter replied, 'I know her well, she is and long has been guardian of our monastery; she is a most pious woman, who from infancy to this day has maintained an unspotted reputation.' Beatrix, astonished at these words, and not knowing to what they might tend, resolved to retire from the gate; when, behold! the Virgin Mary, Mother of Mercy, Patroness of *Chastity*, in the shape of a woman, spake unto her, saying, 'For the space of fifteen years of thine absence, have I in thy shape performed constantly the duties of thy office; it is now time for thee to return to thy house, to do it thyself, and to do penance likewise for thy sins—no creature hath hitherto known of thy folly, because in thy likeness and habit the Mother of God hath discharged thy duty as keeper of this monastery!' Beatrix, upon this *gentle* reproof, put off her courtezan's attire, and returned to her office. No one either knew or suspected the absence of Beatrix, and she for this extraordinary favor, as long as she lived, returned devout thanks to the Blessed Virgin. In confession, she revealed the whole matter to her ghostly father, and declared it on her death-bed!!!"

Thus far the reverend legend; and is not here ample encouragement for priests and nuns to *worship* and *pray* to the Blessed Virgin, who so kindly performs the duties of their offices, while

they wallow in iniquity? But what became of the tens of thousands of prayers, or, if you please, intercessions, addressed to the Virgin Mary *in heaven*, while for fifteen long years she *on earth* was employed superintending the concerns of a nunnery? Will not the disciples of Dens, Murray, M'Hale, and the *holy* craftsmen, blush, to find such nonsense recorded in works written by Reverend fathers of their creed, and printed "cum privilegio?"

PROTESTANT CONFEDERATION.

THE more we know of the principle and see of the workings of this admirable society, the more are we convinced that it is just the thing that the Protestants of Ireland wanted. It is practical and profitable. It requires neither wealth nor patronage. It regards alike the secular and religious interests of our common Protestantism; and as was observed by a speaker, at its open meeting on Friday, "it has a place for every one, of whatever rank or condition in society, whereby he may gratify honorable ambition or holy zeal, whilst contributing to the temporal and spiritual welfare of the orphan, the widow, the afflicted, and the forlorn." Already, it appears, some hundreds of poor Protestants have been assisted from its loan-fund, created chiefly by penny a week subscriptions, a large number of servants and employers have been supplied with situations or domestics, and an immediate election of orphans will take place. The library for the use of the members has been opened, and an excellent reading-room fitted up, at which young men after their ordinary daily employment may spend two or three hours nightly, in pleasant and profitable occupation.

On Tuesday evening, we were highly gratified with a discussion by the young men, who chiefly constitute the knowledge section of the Confederation, upon the question, "*Are the people of any state justified in changing their Governors on the score of religion?*" The debate was opened by Mr. T. V. Bell, who drew a nice distinction between the religious and political relations in society, and the extent and limit of the duties of sovereigns and their subjects upon matters of conscience. He dwelt with considerable effect upon the circumstances antecedent to, and concurrent with the accession of William of Nassau, and conclusively proved that there are circumstances that justify the deposition of sovereigns by their subjects. He was followed by Mr. W. Adams, Mr. R. Morrison, Mr. James Moffitt, Mr. George Phayre, Mr. John Dale, Mr. — Chapman. The debate was generally in support of Mr. Bell's proposition; and the gentlemen who took the opposite side seemed to do violence to themselves in their defence of religious tyranny. Several gentlemen, arguing on the assumption that Popery is a political despotism under a religious name, whilst Protestantism is a system based on religious principle, for the

maintenance of general liberty, asserted the incompatibility of popish governments with social freedom. Again, the sovereign of this Protestant empire, being bound by the constitution to maintain the common liberty, cannot become a papist, or a favorer of Popery, without invading his people's inalienable privileges; and in abandoning those obligations the discharge of which is the condition of their subjection, righteously may, and politically ought to be deposed.

We understand that the Confederation has been presented with a valuable donation of religious, classical, and historical books by the Rev. Mr. M'Crea; which, we sincerely trust, will be followed by many similar contributions, as well as pecuniary donations. The office, No. 16, D'Olier-street, is open daily from 11 to 3.

DENS'S THEOLOGY.

HAVING been informed, that I am "put down as the translator and publisher of a pamphlet, entitled 'Extracts from Dens's Theology,' which, it appears, is an allegation that has been made also against the Rev. R. J. M'Ghee; his disclaimer renders it necessary for me to disavow every participation in that work. I do not *fully* agree with Mr. M'Ghee on the impropriety of translating for the public, and thus subjecting to the disgust and protestation of Roman Catholic husbands and fathers, what would otherwise, in all its abomination, be perpetrated at the confessional, in the persons of their wives and daughters; nevertheless, I feel it a duty to say, that I have had no part in, and am not responsible for, any translation of that dreadful specimen of popish school theology, but what has appeared in the PROTESTANT CONFEDERATE.

J. B. M'CREA,
Minister Ebenezer Chapel.

Gortnasheelah, June 15.

THE THREE QUESTIONS.

BERNARD's three questions are worth the asking ourselves in any enterprise:—1. Is it lawful? May I do it, and not sin? 2. Is it becoming me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brother?

THE TRUE GENTLEMAN.—By a gentleman, we mean not to draw a line that would be invidious between high and low, rank and subordination, riches and poverty. The distinction is in the mind. Whoever is open and true; whoever is of a humane and affable demeanor; whoever is honorable in himself, and in his judgment of others, and requires no law but his word to make him fulfil an engagement—such a man is a gentleman.

ON DITS, &c.

Before his departure from Prague on the 26th of May, Charles X. made a present to to the chapel of the Palace, of a statue of the Virgin, valued at upwards of 6,000 francs, about £250! The Duchess of Angouleme, who left a few days before, presented the chaplain with a most costly and beautiful chalice.

A great fire has consumed the Popish college of 100 students, at Prior Park, near to Bath, in England.

The Parliamentary grant for the "Commission of Inquiry into the means of religious instruction in Ireland," is £36,000!! the effect of this *economical* commission job is the enlargement of the grant to the pro-popish education board, and the curtailment of the Protestant clergymen's incomes.

The statue of King William the Third has been replaced in College Green.

Orange, or light blue, in some instances a mixture of both, in the cravats, waistcoats, and watch-ribbons of the one sex, and in the bonnets, dresses, belts, scarfs, &c. of the other, have been adopted as a distinctive summer color by the Protestants of Dublin, under the name of the Confederation blue. The places of worship and promenades presented a very grateful appearance of this character on Sunday last, and during the week.

The Rev. Mr. M'Crea has announced his intention to preach his usual commemoration sermons at Ebenezer church, on the first and twelfth of July; and that he will make no objection to the exhibition of orange, or any other distinctive Protestant emblems on those occasions.

Lord John Russell recently assured the House of Lords, in his speech on their municipal bills amendment, that unless they do the bidding of the Irish priests, "as soon as the first cannon ball was fired again in Europe, they would have to retract all their denials, and to make those concessions which ill-founded prejudice, and a determination to create disunion had led them previously to withhold!!!" Pshaw! Idle fustian!

"The man of virtue," says Mr. Daniel O'Connell, "is attached to truth—the man who tells lies will be found *a scoundrel in every thing else.* My experience and my knowledge have taught me this—that I *never knew a liar that was not a scoundrel.*" Who, then, is the greatest scoundrel in the united Empire?

The petitions to Parliament from the D'Olier street congregation, for an inquiry into the nunneries and for the withdrawal of the grant from Maynooth and the pro-popish education board, were signed by 550 persons.

SUPERSTITION.—Catherine de Medicis, in order to be assured of the assistance of heaven in a certain project, vowed to send a pilgrim to Jerusalem, who should walk three feet forward and one backwards all the way. A countryman of Picardy undertook the fulfilment of this vow, and having employed a whole year in the task, was rewarded with a title and a large sum of money.

NOTICES.

To numerous correspondents we have to apologise for this general acknowledgment, forced upon us by circumstances. We will do justice to all, pleading a motto of our ancestors, "give us time."

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